

{ Subscription Price,  
\$5.00 a Year, in Advance.

**Agents for the Pacific Coast.**



**SANTA CLARA COLLEGE,**

Santa Clara, California.

Under the management of the Fathers

of the Society of Jesus.

THE SANTA CLARA COLLEGE WAS FOUND-  
ed in 1851, and in 1852 was incorporated, with the  
privileges of a University. Diplomas are given in two  
departments—the Classic and Scientific.

The College buildings are large and commodious,  
while extensive play-grounds, with two covered gym-  
nasiums, a swimming-pond, etc., afford every facility  
for healthful exercise.

The College possesses a very complete philosophical  
apparatus, and valuable collections of Mineralogy and  
Geology. It has, also, practical schools of Telegraphy,  
Photography and Surveying. Assaying of native ores  
is taught in a thoroughly fitted chemical laboratory.

The Scholastic Year, which is divided into two ses-  
sions of five months each, commences in August, and  
closes toward the beginning of June.

**TERMS,**

Payable semi-annually in advance:

Matriculation Fee, to be paid but once, .....\$15 00  
Board, Lodging, Tuition, Washing and Mending  
of Linen, School Stationery, Medical Attend-  
ance and Medicines, Baths, Fuel, Light per  
year, .....350 00

Modern Languages, Drawing, and Music form extra  
charges. For clothing, Books, Pocket-money, and the  
like, no advance made by the Institution.

For further particulars, apply to  
REV. A. VARSI, S. J., President.  
jan1-tf

**COLLEGE OF NOTRE DAME**

San Jose, California.

**YOUNG LADIES' INSTITUTE.**

THIS INSTITUTION, WHICH IS INCORPO-  
rated according to the laws of the State of Cali-  
fornia, and empowered to confer academical honors,  
commenced the Twenty-Second Annual Session on Mon-  
day, August 19th, 1872. The course of instruction em-  
braces all the branches of a thorough education.

**TERMS:**

Entrance Fee, to be paid but once, .....\$15 00  
Board and Tuition, per quarter, .....62 00  
Washing, per quarter, .....12 00  
Physicians' Fees, per quarter, .....2 50

Piano, Vocal Music, Drawing and Painting, form ex-  
tra charges; but there is no extra charge for the French,  
Spanish or German Languages, nor for Plain Sewing  
and Fancy Needle-work.

Payments are required to be made half a session in  
advance. Pupils will find it much to their advantage  
to be present at the opening of the session. jan1-tf

**ST. VINCENT'S COLLEGE,**

Los Angeles, California.

THIS Institution, chartered according to the laws of  
the State of California, and empowered to confer  
Degrees, is situated in the City of Los Angeles, pro-  
verbial for the salubrity of its climate and the beauty  
of its scenery.

The faculty is composed of the FATHERS OF THE  
CONGREGATION OF THE MISSION OF ST.  
VINCENT DE PAUL, who devote themselves to pro-  
mote the health and happiness, as well as the intellec-  
tual and moral advancement of the students entrusted to  
their care.

The College is open to all over the age of ten years,  
who are competent to enter the primary course, and who  
come with respectable recommendations, provided they  
comply with the rules and discipline of the College,  
which, though strict, are nevertheless mild and parental.

**STUDIES.**

The course of studies embraces a full course of Eng-  
lish and Classical Literature, the various branches of  
Mathematics, Ancient and Modern Languages, and also,  
a Commercial Department, to prepare young men for  
every branch of business.

**TERMS:**

or Board, Lodging and Tuition, per Scholastic  
Year, .....\$250 00  
Washing, per Scholastic Year, .....30 00  
Piano and use of instrument, per month, .....8 00  
Violin, Guitar, Flute, etc., each, per month, .....6 00  
Vacation at the College, .....40 00

Those who learn to play on one of the above named  
instruments, will have the privilege of using a brass  
instrument free of charge; otherwise, there will be a  
charge of \$3 00 per month.

For further information, apply to  
REV. JAMES MAGILL, C. M. President.  
jan1-tf

**ST. VINCENT'S SCHOOL.**

THIS Institution is situated in Santa Barbara, a short  
distance from the sea, in the most delightful and  
healthy part of the city. The grounds are extensive,  
and the building is large and convenient.

The course of instruction embraces the usual branches  
of a thorough English education. Spanish is also  
taught.

**TERMS,**

Invariably half-yearly in advance:

Board, Tuition, Bed, Bedding, Washing, etc.,  
per annum, .....\$200 00  
Piano and use of instrument, per month, \$6 60. 68 00  
Guitar, per month, \$5 00. 52 50

No extra charge for plain sewing, Fancy Needle-  
work, etc.

The Scholastic Year, of ten months and a half, com-  
mences August 16th, and terminates on the last Tuesday  
of June.

For further particulars, apply to  
SISTERS OF CHARITY,  
Santa Barbara, Cal  
jan1-tf

**ST. IGNATIUS COLLEGE,**

San Francisco, California.

THIS Literary Institution, conducted by the Fathers  
of the Society of Jesus, was opened for the recep-  
tion of students on the 15th of October, 1855. It was  
incorporated, according to the laws of the State, on the  
30th of April, 1850, and empowered to confer academ-  
ical degrees with "such literary honors as are granted  
by any University in the United States."

The design of the Institution is to give a thorough  
Classical, Mathematical and Philosophical education.  
But besides the Classical, there is, also, a Commercial  
Course.

The College is intended for day-scholars only.  
The hours of class are from 9 o'clock A. M. to 3 P. M.  
Punctual attendance is indispensable. In case of  
absence or tardiness, a note from the parents or guard-  
ians will be required.

Frequent tardiness or absence exposes the offender  
to the loss of his seat.

Every Thursday of the Academic Year is a holiday.

**TERMS PER MONTH, IN ADVANCE:**

(No deduction is made except in case of long illness.)

Tuition, in Preparatory Department, .....\$3 00  
" in Grammar Department, .....5 00  
" in Higher Department, .....8 00

**EXTRA CHARGES:**

For the use of Instruments in Natural Philosophy,  
and Chemicals, first year, per month, .....\$3 00  
For the use of Instruments, etc., second year, per  
month, .....5 00  
For each Academical Degree, .....10 00  
jan1-tf

**SAINT MARY'S COLLEGE,**

San Francisco California.

CONDUCTED BY THE CHRISTIAN BROTHERS

Offers every facility for acquiring a thorough  
Education, whether Classical, Scien-  
tific, or Commercial.

THOSE WHO COMPLETE THE CLASSICAL  
Course, receive the degree of A. B.; the Scien-  
tific, B. S.; the Commercial, Master of Accounts.

The Commercial Course has been established for the  
convenience of those who wish to acquire a good, prac-  
tical education in as short a time as possible.

While proper care is bestowed on every branch in the  
College, our own language receives special attention.  
The daily exercises of the Students in Grammar, Com-  
position and Rhetoric are publicly discussed and cor-  
rected in the class-room.

**TERMS PER SCHOLASTIC YEAR,**

Payable half-yearly in Advance:

Board, Tuition and Washing, .....\$250 00  
Entrance Fee, .....10 00  
Physician's Fee and Medicines, .....5 00  
Vacation at College, .....40 00  
Day Students, .....60 00

Modern Languages, Music and Drawing form extra  
charges.

REV. BROTHER JUSTIN, President.  
jan1-tf

**ST. JOSEPH'S COLLEGE,**

Rohnerville, Humboldt County,  
California.

CONDUCTED BY THE PRIESTS OF THE  
CONGREGATION OF THE MOST  
PRECIOUS BLOOD.

THIS INSTITUTION IS SITUATED ON A  
picturesque elevation at the confluence of Van  
Duzen and Eel rivers, and near the town of Rohnerville.  
It is accessible from the chief towns in the vicinity  
by daily stages, and from other parts of the State by vessels  
and steamers, via San Francisco and Eureka.

The course of studies is classical, scientific and com-  
mercial. Splendid apparatus has been secured for teach-  
ing the natural sciences.

**TERMS PER SCHOLASTIC YEAR,**

(Payable half-yearly, in advance.)

For board, lodging, tuition, washing and mend-  
ing linens, .....\$225 00  
Entrance fee, to be paid only once, .....10 00  
Vacation at College, .....40 00

**DAY PUPILS.**

Senior Class, .....\$60 00  
Junior Class, .....40 00

Music, vocal and instrumental, drawing, and modern  
languages will form extra charges. The two sessions of  
the scholastic year commence, respectively, on the 16th  
of August and the 16th of January.

All communications regarding the College to be ad-  
dressed to the Secretary, REV. F. ANTHONY,  
Very Rev. P. HENNERERY,  
Superior

**St. CATHERINE'S SCHOOL,**

Benicia, California.

CONDUCTED BY THE SISTERS OF ST.

DOMINIC.

THIS Institution affords every facility for the acqui-  
sition of a refined and solid education. The Acad-  
emy was founded in 1850, and now ranks among the  
most successful Educational Institutes in the State.

The course of instruction embraces the English,  
French, Spanish and Latin languages, Rhetoric, Elocu-  
tion, Composition, Ancient and Modern History, Biog-  
raphy, Mythology, Chemistry, Geography, Astronomy,  
and use of Globes; Vocal Music, Instrumental Music,  
including Piano, Guitar, and Organ; Writing, Draw-  
ing, Painting in Water Colors and in Oil; Tapestry,  
Plain and Ornamental Needle-work, etc.

**TERMS:**

(Payable half-yearly, in advance.)

Board and Tuition, per Scholastic Year, .....\$225 00  
Washing, .....45 00  
Entrance Fee, .....10 00

**EXTRAS:**

(Payable half-yearly.)

Piano and use of Instrument .....\$60 00  
Organ " " .....50 00  
Guitar " " .....50 00  
Vocal Music, in Class, .....20 00  
Private Lessons, .....40 00  
Drawing and Painting in Water Colors .....30 00  
Painting in Oils, .....20 00  
Board during Vacation, .....40 00

The Academic Year consists of two equal terms, the  
first commencing August 16th, the second, January 23d.  
Pupils of any religious denomination will be received,  
but, for the sake of uniformity, all are required to be  
present at the regular religious services of the Institu-  
tion.

Pupils entering after the commencement of a term are  
charged for such portion of it as may remain. No deduc-  
tion, however, will be made if the pupil is with-  
drawn during the session, except in case of sickness.

Parents may rest satisfied that every attention, con-  
sistent with the spirit of a firm but mild government,  
will be paid to the comfort of the young ladies placed  
at this Institution.

Letters of inquiry may be addressed to the SISTER  
SUPERIOR. my25-tf

**FRANSICAN COLLEGE,**

Santa Barbara, California.

THE Sixth Session of this Institution conducted by  
the FATHERS OF THE ORDER OF ST. FRANCIS, will  
commence on the first Monday in August.

The object of this institution is to give a good Eng-  
lish, Mathematical, Classical and Philosophical Educa-  
tion at the lowest possible cost—a want long felt in Cal-  
ifornia—and thereby bring its advantages within the  
reach of all.

**TERMS:**

Entrance Fee, (to be paid but once,) .....\$15 00  
Tuition, Board and Washing, per session of ten  
and a half months, .....150 50

Music, French and German form extra charges.  
Those who spend their vacations at the College, will be  
charged \$30.

Payments must be made semi-annually in advance.  
Parents will pay for medical attendance, and supply  
toilet articles, etc.

Money will not be advanced by the College; for the  
purchase of necessary articles, a sufficient sum must be  
deposited.

For further particulars, apply to  
jan1-tf REV. J. J. O'KEEFE, O. S. F.

**CONVENT**

OF THE

**Immaculate Heart of Mary,**  
Gilroy.

FOR THE EDUCATION OF YOUNG LADIES

CONDUCTED BY THE SISTERS OF THE

MOST HOLY AND IMMACULATE

HEART OF MARY.

**TERMS FOR BOARDERS:**

Board, Tuition, Washing and Mending, per an-  
num, .....\$200 00  
Entrance Fee, to be paid but once, .....10 00  
Tuition on Piano, per annum, .....60 00  
French, per annum, .....25 00  
No extra charges for Tapestry, Embroidery, Plain  
and Ornamental Needle-work, nor for the Spanish  
language.

**TERMS FOR DAY SCHOLARS:**

Primary, per month, .....\$2 00  
Elementary and Senior, per month, .....3 00  
Tuition on Piano, per month, .....6 00  
French, per month, .....2 50  
No extra charges for Tapestry, Embroidery, Plain  
and Ornamental Needle-work, nor for the Spanish  
language.

For Prospectus and further particulars, apply to  
SISTER RAYMUNDA CREMADILL,  
Superior.  
N. B.—The above Establishment is, also, the Noviti-  
ate of the Order. aug24-tf

**McNALLY & HAWKINS,**

IMPORTERS OF GAS FIXTURES, AND ALL  
kinds of Plumbing Material, No. 645 Market Street,  
adjoining R. C. Orphan Asylum, San Francisco.  
Building fitted up with gas, water and steam pipes,  
at the lowest market rates. All work warranted. At-  
tention is called to the large assortment of Gas Chan-  
deliers, Brackets, Pendants, Fancy Basins, Marble  
Slabs, Copper Boilers, etc. Sole agents for the Pacific  
Coast for the Improved Sun Burner and Ventilator, for  
lighting Churches, Halls, Theatres, etc. Orders from  
the Country will receive prompt attention.

**NOTRE DAME ACADEMY,**

Mission Dolores, San Fran-

cisco.

This Academy is a Branch of the College  
of Notre Dame in San Jose.

THE course of instruction, which embraces the Pri-  
mary as well as the Elementary and higher depart-  
ments of education, comprises all the branches, both  
useful and ornamental, taught in the best academies for  
young ladies.

The second term of the Seventh Annual Session com-  
mences

Monday, January 20th, 1873.

**TERMS:**

Boarding pupils per session, payable quarterly in  
advance .....\$240 00  
Select day pupils, primary classes, .....20 00  
Junior Classes, .....30 00  
Higher Classes, .....50 00  
Parochial Classes, throughout, .....10 00

**GREAT**

**PREPARATIONS**

FOR A EIG

**SPRING TRADE.**

**J. J. O'BRIEN & CO.**

606 Market Street,

HAVE just received forty cases of Foreign Goods,  
especially adapted for the present season, and con-  
sisting of the newest styles and best makes of

SHAWLS,  
SILKS,  
POPLINS,  
WATERPROOFS,  
BLANKETS,  
FLANNELS,

**ROBES DE CHAMBRE.**

J. J. O'B & Co. respectfully invite all intending  
purchasers to read the following list of prices, and call to  
examine their fine fresh stock of goods before purchasing  
elsewhere, for, most assuredly, a large saving can be  
effected:

10 pieces fine satin-finished black Silk, \$2.50 per yard;  
actual value, \$3.50.  
5 pieces heavy gros black Silk, \$1.50; well worth \$2.25.  
Rich plain colored Silks, \$1.75 per yard; reduced from  
\$2.50.  
20 pieces French striped Silks, reduced to half-price.  
84 pieces (O'Reilly, Dunne & Co's) Irish Poplins, \$1.50  
per yard; usual price, \$2.25.  
6 cases new Japanese Silks, 50, 60, 75 and 87½ cents per  
yard.  
120 pieces Japanese Poplins, 37½ cents per yard; reduced  
from 50 cents.  
5 cases extra heavy Mohair Poplins, 25 cents per yard  
actual value 50 cents.  
200 pieces black and colored Satin de Chine, 60 cents per  
yard; worth \$1.  
Black and colored French Merinos, 62½ cents per yard;  
reduced from \$1.  
2 cases Scotch Plaids, 25 cents per yard; beautiful  
colors.  
200 Broche Shawls from \$8 upward.  
500 very handsome striped Shawls from \$2.50 upward

**MOURNING GOODS.**

Black Drap d'é 6, Poplin Alpacas,  
Cashmere, Silk Alpacas,  
Henrietta Cloth, Cretannes,  
Bombazines, Foulards,  
Biarritz Cloths.

A very nice Black Alpaca for  
25 cents a yard.

On account of the reduction of Wool, we have re-  
duced all our Woolen Goods fully 25 per cent. and are  
now prepared to offer all makes of

BLANKETS,  
FLANNELS and  
CASSIMERES

At greatly reduced prices. Also Marseilles Spreads;  
Table linens, Napkins, Sheetings, Canton flannels and  
all makes of muslins at reduced prices. A fine line of  
Ladies' Gotton and Merino Underwear—very cheap;  
Men's Merino and Woolen Underwear—very cheap;  
Boy's Merino Underwear, very cheap; Misses' Merino  
Underwear, very cheap; Ladies' Misses' and Children's  
Cotton and Woolen Hosiery, very cheap; Ladies' Corsets  
from 25 cents upward; Ladies' soiled Kid Gloves, very  
cheap; Jouvin's colored and black Kid Gloves \$1.50 a  
pair.

**J. J. O'BRIEN & CO.,**

606 Market Street,

One Door from Montgomery.

nov16-tf.



# The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. III.

SAN FRANCISCO, MARCH 29, 1873.

No. 3.

## EDITORIAL NOTES.

THE Young Men's Christian Association of Washington City seems to enjoy a reputation not more enviable than that of our own delectable body of smooth-pated juveniles. It appears that they have an eye to their commercial welfare which on occasions is made paramount to all other considerations, spiritual or otherwise. Charges of a character which demanded an immediate reply having been made against them, they explain that Professor TYNDALL has made them no gift of \$1,200, or any other sum. His connection with their affairs has been throughout on a commercial basis. The managers of the Smithsonian Institute engaged the Professor to deliver one lecture in Washington, and induced the Association to assume the management and all the pecuniary responsibility of the venture. In doing so the Association made \$1,500. A "commercial basis" sounds decidedly good when coming from the mouths of these young Christians; for it is notorious that the branches of this Association, established throughout the different cities of the Union, are, in too many instances, made but the means of supporting a lot of old hypocrites, who, while expressing great regard for the spiritual welfare of the young men of great cities, are in reality more interested in their own bodily welfare, which they take good care shall not be neglected by those who are able and willing to give. The Association, which has its headquarters on Sutter Street, in our city, is continually crying for more; and there are those in our community who, in the innocence of their hearts, imagine that they are giving to the poor, when they pay over their money to the Societies' collectors. If half the money which is subscribed had been spent in alleviating the lot of suffering and despairing humanity, instead of having been squandered in building the fine edifice which provides comfortable situations with good salaries for a lot of old young Christians, then, indeed, we shall find less fault with this Association. We will venture to say that if one-half the regular annual contributions, which are paid over to this Society, were to be given to some of the charitable institutions presided over by the Holy Catholic women who devote their lives to the practice of their faith and the care of the sick, results would be attained in the light of which a free library, a few miserable bunks for benighted young Christians, and the procuring of a situation now and then, would sink into insignificance. The virtue of giving alms is not always in the act, but in the manner and to the end for which the act is performed.

THE present agitation in Spanish affairs is a subject which we approach with much circumspection. Removed as we are from the scene, and guided in our knowledge of the turn of events by the meagre and too often unsatisfactory accounts of newspaper correspondents, we feel it would not only be considered imprudent, but rash and dangerous in us to pronounce decided opinions on matters of so much interest to our Catholic readers. The cable of a few days since stated that Cardinal ANTONELLI, the Pope's Secretary, had written to the Spanish clergy, advising them to espouse the cause of Don CARLOS, and to give him all the aid which in them lay. Whether this be authentic or not, and we are inclined to doubt the former, it has afforded subject-matter for editorials without end. Protestant papers, of course, heaped their censure on the Holy Pontiff, that he dared to interfere in what was considered State matters. We shall await further and more reliable reports before we reply to the strictures which have been made. In the meantime, we reproduce an extract from our able contemporary, *The Examiner*, which is, we believe, judicious and well considered, in contemplation of the meagre facts yet disclosed in the matter. "Without passing on the authenticity of the Premier Cardinal's dispatch, we may say that it is not to be wondered at that he should be prepossessed against the European Republicans; for they have shown, as a rule, that the genius of their republicanism is communism and its concomitants; church-burning, priest-hanging, spoliation of vested rights, agrarian outrages, and a general disregard of the true principles of liberty. These are the true characteristics of the Red Republican of Europe, not very dissimilar to the Black Republican of the United States; and

while we have been inclined to think well of the Republicans of Spain, because we thought them free from those vile heresies which disgrace the name and defile the spirit of freedom, it is just possible that those ecclesiastics, who really have some equities after all is admitted against them, may possess a keener and juster instinct of affairs in Spain, than we can obtain through the spectacles of our reasoning from defective premises."

NOT all who have the advantages for practicing their faith, which a great city affords over the smaller and isolated towns and villages, are sufficiently appreciative and grateful. We are in receipt of a letter from a correspondent at Nicolaus, in Sacramento County, who gives an account of Catholic matters in that vicinity. Some three years ago a church was begun, but for want of funds it was never completed, and now stands an unfinished building, with little hope of ever being worthy to be dignified with the name of church. The Catholics in the neighborhood are not rich, and until within the last year have been without a resident pastor. Father BECKER, who is now with them, is compelled to live and board with the farmers in the neighborhood, as the income of every description is not enough to pay for his lodging at the hotel, at the very reasonable rate of only six dollars per week. GOD, says our correspondent, who sees the good intentions of the few zealous but poorer Catholics in the district, and the heroic patience and self-sacrificing spirit of our pastor, will do justice both to us and him, at least, in the world to come. Nearly every morning, after riding from three to four miles to church, and saying mass at eight o'clock, he has to return the same distance for his frugal breakfast in the humble but happy home of some of our good people. Persevere, good and faithful servant, thy reward will be great, for He who promised it was *himself obedient*, even unto the death of the cross. Persevere, then, for besides the great reward offered by our Redeemer, you have the prayers and blessings of *every man of good will*, and the shafts of malice and envy will fall harmless on the armor of truth and justice.

IN the bustle and hurry occasioned by certain internal changes made in THE GUARDIAN Office, we neglected last week, to notice the *Overland Monthly* which had been received in time for review. Suffice it now for us to state that the Magazine is fully up to its former standard of excellence, and well worth a careful reading. In another column will be found a poem, by JOAQUIN MILLER, which appears in the *Overland*. The following is the table of contents: Agricultural Capacity of California—Overflows and Droughts, J. Ross Browne; Foreshadowings, (Poetry) Nathan W. Moore; Catching a Butterfly, Clara B. Conant; The California Indians—No. VII—The Meewocs, Stephen Powers; Lady Unger, Laura Lyon White; The Pectens, or Scallop—Shells, R. E. C. Stearns; An Invitation, (Poetry) Daniel O'Connell; Cape Horn in 1704, Rt. Rev. Wm. Ingraham Kip, D. D.; Apple-Thoughts for Apple-Time, —; A Geologist's Winter-Walk, John Muir; Napoleon III—Second Period, 1865 to 1872, John W. Dwinelle; Ultrawa—No. VII—The Lake, and the Lovers, Eugene Authwise; Sierras, (Poetry) Joaquin Miller. Etc.—Reciprocal Relations of Author and Publisher; Bread upon the Waters; Promethean Fire. Current Literature—The Life of Charles Dickens, Vol. II; Modern Leaders; Mrs. Skagg's Husbands; Biographia Literaria; Books of the Month.

"My Clerical Friends" is the title of a neat little volume which has lately issued from the press of the Catholic Publication Society of New York. It is dedicated to Dr. JAS. HENRY ANDERSON, President of the *Catholic Union*, of New York, by the author, "in grateful memory of exceeding kindness." We have had opportunity for only a cursory glance at its pages, but even with the knowledge of its contents, gleaned so hurriedly, we feel confident that our commendation of it will not be misplaced. It is written in a pleasing, good-natured manner, in which we fail to detect the slightest tinge of asperity, under any provocation. It is, to be sure, severe on the select body of Anglican clergy, who take to themselves a dignity to which they and the world know that they are not entitled, yet the severity is not the result of prej-

udice, but the result of contemplated facts. We hope to be able to review "My Clerical Friends" at length, in another issue. It is to be found on sale at MICHAEL FLOOD's Catholic book store, No. 806 Market Street.

WE are not of those who believe in mincing matters, especially when delay is dangerous. Friday at noon saw a cargo of twelve hundred and fifty Chinese coolies arrive in our city. They came in upon us as a swarm of locusts, locusts that settle but to destroy and pass on. For every one of these Coolies a white man must be displaced, to make room. There is no use to tell the people that the manufactories are increasing, and that the Coolie is a want of the times. This is not so. There is not one branch of industry filled now by the Chinese, which was not before better filled by white men; not one article manufactured by the Coolie equal to that made by the white man. A statistical table of laboring men and women, who have been displaced to make room for the Coolie during the past year, however painful to contemplate, would be decidedly interesting reading for those who favor Chinese immigration. One of our prominent men, as far back as 1869, in a lecture delivered in Platt's Hall, openly avowed himself willing to apply the torch to the vessels of the company which were doing so much injury to our State by transporting the hordes of Coolies to our shores. These were called incendiary words at the time, and there were few who were found so ultra in their views. Low mutterings, clinched fists, and other signs of discontent among our working-men, indicate that perhaps such an utterance might find more favor now than then. We are not disposed to counsel rashly, but if the laboring man wishes to subsist much longer in a State overrun by a barbaric horde, something must be done by him, and that right speedily. There are other than rash means which may give relief, and these should be used at once.

THE following are the principal members of the Gladstone Ministry at the time of the adverse vote on the Irish University bill, and as the dispatches state that GLADSTONE resumes office with his old colleagues, they still form the British Ministry:—First Lord of the Treasury, WILLIAM EWART GLADSTONE; Lord Chancellor, LORD SELBORNE, late Sir ROUNDELL PALMER, Counsel for Great Britain before the Geneva Tribunal; President of the Council, Marquis of Ripon, one of the Commissioners for negotiating the Washington treaty; Privy Seal, Viscount HALIFAX, late Sir CHARLES WOOD, who, while in the House of Commons, filled the posts of Chancellor of the Exchequer, Chief of the East Indian Department, and first Lord of the Admiralty; Chancellor of the Exchequer, ROBERT LOWE, an old Australian lawyer; Home Secretary, H. A. BRUCE, a retired barrister; Secretary at War, E. CARDWELL; Indian Secretary, Duke of Argyll, an author of some reputation, and father of the Marquis of Lorne, married to the Princess LOUISE; Foreign Secretary, EARL GRANVILLE, leader for the Government in the House of Lords; First Lord of the Admiralty, G. J. GOSCHEN, of German descent, and a city of London merchant; Secretary for the Colonies, EARL KIMBERLEY, a former Lord-Lieutenant of Ireland; Secretary for Ireland, Marquis of Harrington, son of the Duke of Devonshire; President of the Local Government Board, JAMES STANSFELD, who retired from office under Lord PALMERSTON, from an alleged connection with ORSINI, who attempted to assassinate the late Emperor NAPOLEON; Vice-President of the Privy Council, W. E. FORSTER, a Yorkshire manufacturer; Chancellor of the Duchy of Lancaster, HUGH C. E. CHILDERS, late First Lord of the Admiralty; Attorney-General, Sir J. D. COLERIDGE, who figured so prominently in the TICHBORNE trial; Solicitor-General, Sir GEORGE JESSEL, the first Israelite to hold Ministerial office; Postmaster-General, WILLIAM MONSELL, member for Limerick County; President of the Board of Trade, CHICHESTER FORTESCUE; Chief Commissioner of Public Works, A. S. AYRTON.

It must be a source of gratification to every Catholic in the land to know that, among the many magazines which come fresh from the press, as the months go by, there is one which he can lay before his family with a consciousness that there is nothing in it which may offend or insult—nothing which may imperil the faith of



those too susceptible to impression. We are unwilling to believe that there is a magazine published in the United States, of higher excellence, in every department, than the *Catholic World*. Its contributors are those who have long been noted for their talents and ability, and no better censor ever presided than the editor of the *World*. Not only is it always sound on theological discussion, but its lighter articles are written with a charm and grace of manner which make them especially attractive. The April number of the *World* has just been received. We commend it to the reading public. The leading article, on Public Charities, treats of a subject which at the present time is more than usually interesting.

We are pleased to be able to name among our contributors Miss ESMERALDA BOYLE, daughter of Admiral BOYLE, of Washington, D. C. Miss BOYLE is a writer of more than ordinary ability, and some of her productions have been highly spoken of by the literati in the Eastern cities. Her volume of poems entitled "Thistledown" had a most successful sale; and encouraged by the result, she is now having published by a London house another volume, which is superior to her former works. In another column will be found an article by Miss BOYLE, in which the beauty of diction and thought are remarkable. The *Overland Monthly* for March contained some verses from her pen, which are also decidedly meritorious.

#### A TERRIBLE RESPONSIBILITY.

PERNICIOUS newspaper literature is not a subject newly introduced to the reading public, nor are we confident of our ability to treat it in any light in which it has not already been presented; but, considering that it must have a certain importance with every Christian right-thinking man, especially as it does so much toward moulding the moral character of the rising generation, we believe that we may be allowed the liberty of again referring to it, without fear of being called monotonous. It has become the custom of late years among newspaper men to allow their reporters the greatest license in writing up their items. Be it a murder, a suicide, or an account of the commission of crimes which should be nameless, these reckless men of the pen, with either a disregard or wicked ignorance of the responsibility which rests upon them, enter into a recital of the sickening details until the eyes of the reader protrude with horror and the brain is overwhelmed with the contemplation of such black infamy as is too often narrated. How frequently this thing has been alluded to by the better portion of the press, and how often has the sensational paper been rebuked, and still the fearful trade goes on! The publishers in too many instances give, as an excuse for their manner of conducting their papers, that it pays, and the reading public craves these horrible and disgusting items. Though these are not excuses for their reprehensible conduct, unfortunately they are answers in which there is too much truth. It does pay, and the people must have its matutinal meal of filth and horror, or the daily journal is voted slow. The subscriber looks carelessly over his paper, and if his eye lights upon the account of some bloody or infamous deed committed, he is at once all attention. Immersed in the perusal of the item, he forgets the coffee that cools before him, and sips his full of real horror. If no black head line appear that day, he throws the sheet aside, for "there's nothing in it." What is the effect of these publications—is their influence for good or bad? Will any one assert that a familiarity with crime and vice will not slowly but surely eradicate the feelings of horror and aversion which are innate in the human breast? Will any one dispute that the constant reading of these pernicious details will not form in the breast an appetite which at last becomes morbid? The fearful craving which the great majority of the reading public have for this deleterious matter is not natural, but has sprung into existence within the past few years. Who is responsible? Why none other than he who first dared to print a sheet for those already made vicious and depraved by frequent intimacy with real scenes of horror. Unfortunately there were and always have been too many of this class—men whose consciences are seared by the branding-iron of Cain, and the paper that would give them items that their debased appetites could only appreciate, in the end became financially a success. Those who would have cast it from them at first with as much horror as if it had been the sheets that had wrapped a small-pox corpse, at last began to find an interest awakening in them, and read it now and then. The items were sure to furnish food for long and animated conversation; for topics that men discuss with bated breath bear with them a certain fascination that all have felt. The taste for such literature grew on apace, until now we find good, honest men, sensible in all else, subscribing for these infamous sheets, and allowing them to be thrown each morning over the threshold of the family circle. What man, with growing children about him—promising sons and budding daughters—can pick up the papers that

have been issued during the past week, even here, in this city—for we need not go from home to find examples—read over the various items, and not find in each issue matter which he must confess to himself ought never to have been presented to youthful readers? Let him read the details of a certain shameful case, which has recently come to light in our sister city across the bay, and not confess that he has done wrong in permitting such nastiness to force itself into the presence of his growing family. Is it a wonder, with this continual stream of filth being poured in upon the minds of our rising generation, that there are no longer boys and girls among us—that they are men and women when they have left their long clothes aside? Fathers no longer tell their sons of the crime which exists in the broad world before them, and relate the awful results which inevitably follows. The newspaper has been before them in this; and the boy can tell the father, with a gusto not at all surprising, things which we would hardly expect to hear from the mouth of one so young. Mothers no longer take their daughters aside as the time of life approaches at which they may be expected to be wed, and tell them of the certain duties and cares of the coming life, which only a mother should speak of to a daughter—this no longer is required. Long, long ago, these things were known; and the mother, as she thinks upon the precocity of her child, remembers that she, when at the same age, had known not near so much.

All will recollect how great was the increase in crime of every description immediately after the close of the war. It was so rapid that the whole country was startled; and they said of the time that it was the reign of blood. If it were so, then the reign is still upon us; for statistics clearly show that crime, instead of being on the decrease, notwithstanding our prison commissions and our hundred and one other institutions looking to its suppression, is steadily increasing. The reason for this sudden uplifting of the hydra-headed monster was said to be the familiarity with scenes of rapine and bloodshed which the war had afforded our people. A good and truthful reason we believe it to be, and as we follow up the chain of thought which it suggests, we are firmly convinced of its soundness. Mere beardless boys, who had left their mothers' side to go out into that dreadful war, came back with almost every characteristic of their former self obliterated. They who had been mild, gentle and generous, returned bold, defiant, and too often brutal. They had seen blood, bad blood, and the infected air of army life had ruined them forever. They were ready for the commission of crime and ripe for the doing of bloody deeds. This had familiarity with riot and awful scenes done with them. Thank God, we have no war upon us now to debauch our young men, though the seeds it spread broad-cast at the time may never be eradicated; but our youth are none the less familiar with scenes of carnage and crime. All over the country the newspaper press is pandering to the tastes of the depraved, and men and women read of dreadful things, that should make them shudder, with an avidity which it is sad to witness. Our Reform schools are all too small for the inmates that crowd them, and prison walls almost burst asunder with the mass of iniquity that groans and struggles to be let free upon the world. No parent, be he Catholic or Protestant, can afford to think lightly of this subject. He can not deny that the sensational press is to a great extent responsible for the existing state of things, and that each day adds to the iniquity of the former. Look to it in time. Consider the subject well, and cast out with the tongs these sheets of contagion and disease before they impregnate the atmosphere of the home circle. Let Catholics subscribe for their own papers—papers that exclude from their columns these details of vicious deeds—and then will the moral tone of our youth be improved, and a new and better era dawn upon the land.

#### TRIPP ON ROME.

NO wonder the returned traveler from the European tour pauses awhile in the recital of his wanderings when he comes upon the name of the sacred city of Rome. No wonder he summons up all the eloquence of his tongue to do justice to the grandest subject of which historians have written. She that has been mistress of the world for so many centuries—that has ruled all nations, as she sat in state upon her seven hills—is indeed a worthy theme for grand and lofty thoughts. The very name of Rome takes us far back into the dim distance when the blood of martyrs drenched her streets, when the demoniac mob of paganism sat within the mighty Coliseum, and mingled its shouts of derision with the shrieks which went up from the torn and bleeding Christians in the arena below them. It takes us back to the time when the blessed apostles PETER and PAUL first preached the Divine word to the stern and silent men who had for so long worshiped the gods of rapine and war—men who had never hoped that the doors of the temple of JANUS would be closed against them. It takes us back to the times when the barbaric hordes

from the north poured in upon her campanias, resolved to raze her very walls and edifices, but restrained by the holy influence which ever protected her in her extremest hour of peril. Who can think of the Holy City, and not recall these scenes? See her, as she is honored with the long line of vicars of the God-man—a chain in which no link is broken. See her, as she struggles with vicissitudes and trials which none other, unless under Divine protection, could have withstood, and say if she be not worthy to be called the Eternal City? What a glorious history is hers! Forget it, and the history of the world is incomplete. Who has made the grand tour, and considered it made, indeed, unless he has stood beneath the lofty dome of St. PETER, or gazed upon the many sights made memorable by great events? Books are written, and will be, until the end of time, and still the Holy City will afford themes for fresher thoughts. Lectures—why we hear them until we almost know beforehand what we go to hear. They say that "fools rush in where angels fear to tread;" and, if we may judge from those who attempt to tell us of Rome and her wonders, the saying can not be gainsaid.

It was only last week that large placards about the city, posted conspicuously, informed us that there was another Richmond "in the field," who would undertake to dilate upon the scenes and sights of Rome. The lecture, it was advertised, was to be given for the aid of the Protestant Orphan Asylum, and the lecturer was to be DWIGHT K. TRIPP. "What's in a name?" it may be asked. Sometimes much, sometimes little; but in the experience of years it has often struck us that there is always something significant of a man's character in the name he bears. There are those who say that they can judge of a man's character from his chirography. We are of those who believe that the name is often another index. DWIGHT K. TRIPP—where had we heard the name? Never, before; but there was a name which came running through our mind, and, do what we could, we were unable to banish the thought that there must be a resemblance between the two individuals. Every reader of DICKENS will recollect "Sim Tappertit" in the novel of "Barnaby Rudge," and this name and that of the distinguished lecturer would involuntarily associate themselves. Could there be a similarity of character between these two? We knew not; but would await the delivery of the lecture which was to decide the vexed question. Of course, there was a fair audience to listen to the speaker; for there is a class of people who are never tired of listening to old and stale abuse against the Holy Father and his city—not VICTOR EMMANUEL'S—and it was expected, from the cause in which the lecture was given, that this would be poured out with no niggard hand. We shall pass over the eloquence of Mr. TRIPP's introduction, and his description of the grand and lofty edifices which most impressed his ample mind. We have read the same things a thousand times, as we doubt not has Mr. TRIPP, and perhaps committed them to memory. All this we pass; but there were other utterances of Mr. TRIPP which we can not afford to give the go-by in silence. When he touches upon the subject of the Coliseum, the eloquence leaves him as he is, and we find him but the driveling imitator of a thousand traducers who have gone before. Within this grand enclosure, he tells us, the Holy Father has set up the Cross, about which peasants bow with great fervor of devotion, and ignorant women embrace it in the most passionate manner, and weep bitter tears. And in this strain Mr. TRIPP would sing his peevish refrain until the very groundlings might fall asleep with its monotony. Tell us, good Mr. TRIPP, is there any thing so objectionable in these peasants bowing before the emblem of a great redemption, or women called ignorant weeping their bitter tears about it? Is there no room in this small head which can entertain a thought so grand as that of the sad but glorious day upon which a GOD died to save all men, even thou good Mr. TRIPP? Why, for what other cause than this do these "ignorant women" weep their bitter tears about the foot of the Cross? It recalls to them the sorrow of that awful day—and, overwhelmed by a sense of their unworthiness for the great sacrifice made to save them, they are not ashamed to show their grief to all the world. Composed of such as these, an audience each Friday listens to a sermon from a priest within the grand enclosure—an audience, says Mr. TRIPP, which certainly needs the gospel of CHRIST to purify their souls, and warm water and soap to renovate their external forms. Can it be possible that the horde of savages whom Mr. TRIPP would describe to us came betwixt the wind and his nobility?

For all forms, garbs, or emblems which are significant of some great event or sorrow, Mr. TRIPP seems to have as holy a horror as the Louisiana negress of a voodoo. He shudders at the cowl of a monk, and ejaculates "God bless us" at the sight of a nun. Hear him, as he describes a procession of holy people who are celebrating some sacred event, of which Mr. TRIPP is profoundly ignorant: "It is composed of objects clad in long brown robes, the head covered with a dunce-shaped hat, the



face entirely concealed with two little holes for the eyes to protrude, and they are chanting a most woful requiem. The leader carries a cross, to which an image of the Saviour is nailed, and, barefooted, they enter the arena. Beneath the lower row of seats of the Coliseum, where the Emperor and his royal suite used to watch the fearful combats of the arena, stands a rude pulpit. Why, oh why did our eminent lecturer suggest a shape for what will at once be recognized as none other than the cowl or hood which is worn by so many religious orders? Did he not know that he was but fitting that same dunce-cap upon his own little head, which, no doubt, it would all envelope, but for the ears that would hang it on their tips? Those same brown robes, that gave such grievous offence to the love of the picturesque, with which Mr. TRIPP is so imbued, be it known, were modeled after those that CHRIST himself and His holy companions were not too proud to wear. They are worn now by those who give up their lives to follow in the footsteps of their Divine Master, whose humble imitators they strive to be.

Would that we could follow Mr. TRIPP in all his wanderings over the sea of contradiction and ignorant conceit; but the best of good things cloy after a time. Before, we had found Mr. TRIPP amusing. Now we find him inclined not only to be abusive, but vicious. When he tells us that the grand cathedrals of Europe, "falsely dedicated to the living God," are a curse to the world, and should be devoured, we are inclined to say, Mr. TRIPP, "you are an idiot." Furthermore, he says: "They promote superstition, and tend to demoralize the human race. To-day the nunneries of Rome and the monasteries of Italy and France resound with persecutions as shameful as any that occurred in Spain under Charles V. Walk through the halls of their nunneries, and peep into their daily lives, and it will be impossible not to be astonished at the iniquity that exists. There is apparently something very beautiful in their seclusion from the wicked world; but look at the examples that are brought to light from the services of their monasteries and nunneries. There is a beauty in solitude when used to enrich the soul; but when it is employed, as in the present case, to perpetuate deeds of evil, it should receive the condemnation of the world." Bold words, Mr. TRIPP; bold words, sir; but, when unbacked by one single argument, are they not liable to be called wind and sound, and nothing more? With all the iniquity which exists within their walls, is it not singular that the world is not now and then startled with disclosures horrible and wicked? And yet we defy the eminent lecturer to substantiate his words in fact. Protestantism is ever harping upon the same old theme—the iniquity which exists in monasteries and convents—and yet she has been so hard pushed to bring aught against the monastic system, that in all her fold she could find but one fallen abandoned woman who had the hardihood to traduce an order, and that one from which she had been expelled. Mr. TRIPP then goes off into a long monotonous chant about the deleterious effect which Rome has had on the advance of civilization—all of which has been refuted time and again, until sensible Protestants no longer bring it into controversy. He does not hesitate to speak of the public school system, and the claims which the Catholics advance to a share in the school fund. He is unable to understand why, though taxed to sustain our schools, they should demand to have a voice in their management. In fact, there are so many things which Mr. TRIPP does not understand, that we are fairly fatigued with looking for something upon which he might talk intelligibly. A word to thee, Mr. TRIPP. Many a fool has gained the reputation of being a wise man from saying nothing at all. Say no more about Rome.

#### A LEAF FROM THE CROWN OF FAITH.

"I am the bread of life: he that cometh to me shall not hunger; and he that believeth in me shall never thirst."—St. John vi: 35.

WE are taught that the world grew dark, and trembled at the death of the Son of God. If darkness encompassed all things at His death, with what radiant beauty must the earth have been robed when He rose from the dead! Wonder and joy filled the hearts of His believers, and the name of but one is given whose faith was weak. The fact must have been generally known and marked by the followers of our Redeemer; for it is frequently repeated and comes to us where we now stand, past long lines of wise men who have lived, who have died. If the death-day of God was dark, then let us believe that the morning of the Resurrection was beautiful; the world was thrilled to the heart with the wild sweet songs of nature. Streams from the mountain and the woodland danced, as though filled with gladness because our Lord had come again. Floods of sunlight and breaths of balmy air swept over the flowers, and the trees, and the plains. And, ah! with what tenderness must they have rested upon the Garden of Gethsemane! Each stone of its wall must

have gleamed with the gold of sunlight. The leaves of the spreading olive trees must have glittered as they threw quivering shadows upon the ground above which He of the Crown of Thorns wept in an agony passing the common agony of Man.

All things pure and good wear of themselves a halting radiance that no outward gilding may bestow. Each day that has brought to our hearts joy or peace is lovely in our remembrance. Holding in our lives bright places, as shrines are reared in desolate lands, these days of joy and of peace stand unshaken through storms of woe and of loss.

A soldier is remembered and honored for brave deeds. Anniversaries of battles are marked by the thunder of cannon, the ringing of bells, and martial displays. On Easter Day was won the greatest battle ever fought—the grandest victory on record. No wild cries are said to have hailed His approach. No shining spears nor gleaming helmets were seen in His train. No prisoners of war, no torn and blood-stained banners. Followed by humble men and faithful women, walked the Captain of all armies—the monarch of all nations—the man, God—the one who wrote in letters of unfading brilliancy, of unchanging glory, the triple story of a heavenly King.

Hosannas of praise and gladness are sung on Easter Sunday, in remembrance of our Lord's resurrection. Bells are rung and temples are made beautiful in many places; and yet not in every temple of every city in the land. Why? Because the faith of some is weak. The world is great, the people are many, and their ways of thought are various; and yet all are from Adam—and "Adam was from God."

A tree may be lofty, its branches may be many, its leaves may be countless, yet take one branch, and upon the whole bough you will not find one form of a leaf exactly like another, and yet the leaves may all be green, each leaf have its stem and its fibres. Yet do not forget that through those fibres runs the sap drawn from the one great life that overshadows them. Break but the stem of the leaf, tear it from the bough upon which it grows, and it will wither and die, and mingle with the earth of earth, the dust of dust. Let faith in God be strengthened in the baby—hearts of men and of women, nourished and cherished. Faith in God wins its reward—and the reward is great beyond comparison. Its reward is revealed in works of power and beauty, winning for the worker a crown more dazzling than jewels, more sweet than roses.

"Strive to enter by the narrow gate; for many, I say unto you, shall seek to enter, and shall not be able."—Luke xiii: 24.

More sublime than the words of the greatest poet, more mournful than the mournfullest song, sound the words of the great Prophet of Prophets:

"Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent to thee, how often would I have gathered thy children as the bird doth her brood, under her wings, and thou wouldst not."—Luke xiii: 34.

And from St. John is this:

"Labor not for the meat which perisheth, but for that which endureth unto everlasting life, which the Son of Man will give you."—vi: 27.

"This is the work of God, that you believe in him whom He hath sent."—vi: 29.

And then from the works of the devout Kempis, whose words are to those of the Gospel as the blossoms of a vine climbing in the shadow of some grand monument, throwing its perfume on the air, casting its flowers at our feet:

"Without labor there is no coming to rest, nor without fighting do we arrive at victory."

ESMERALDA BOYLE.

#### RELIGION.

IT is the greatest consolation on earth; the only road that leads to true pleasure here or hereafter. Suppose the Bible to be the work of human hands, the production of the human mind, and not the Divine law; yet it is clearly the book of wisdom—the surest guide for those who understand the laws written in it with unerring accuracy. But the majority of educated men are ignorant, and therefore unfit to explain the Divine law. This duty ought to be reserved for those who are selected by the Church for that purpose.

In this world, among the children of men who were Christians, there are thousands of persons who sneer at Religion, and believe it to be a system established by art to enslave the human mind. These people say they love liberty, and they do not know what it is. Every man ought to have liberty to do what is right, and that is just as much liberty as any man is entitled to enjoy. Liberty to do what is wrong, is permission to establish slavery! Those who prate about liberty will not be satisfied with this definition, but it is accurately true. The law of the Church is the law of God. To find in it a clause that diminishes the true liberty of man is impossible, and yet there are men who despise it, and establish laws for their own guidance. The history of their lives is evidence of their error. Let us suppose, for a moment, that the whole

duty of man is not to worship the almighty dollar, but to lead a life of pleasure; and ask him what is he to do in order to secure his object? He may answer whatever I please to do! My will is law! How long can that man enjoy liberty? Not for a day. He becomes a trespasser and a nuisance, and finds himself in jail or in the next world before the sun sets. Suppose him to be a cautious pleasure seeker, who steals undiscovered the pleasure he covets; then he is a thief, and the dread of detection destroys the pleasure he hoped to enjoy; or he may be without the feeling of shame; then he is not a man, but a brute, incapable of enjoying any pleasure. The man who wishes to enjoy a life of pleasure never supposes that it can be secured by the old fashioned system of obeying the laws of God and the Church. Surely, that is an old fashioned system, unfit for the empty head of the modern pleasure seeker; up in a balloon is better than that. The unknown path has a wonderful attraction for the modern man. He plunges into the darkness without a guide, and in a month he finds himself suffering the application of a life of pleasure. Habit accustoms him to his sorrows. What a man of sense and feeling would call misery, he calls pleasure; he becomes the slave of habit, sinking deeper every day, and sinks at last to the depths of solitude, in the vast ocean of vulgar pleasure, that has swallowed millions of the human family.

To those who can not obey the laws of God and the Church, and seek pleasure, we would recommend hard work. Steady industry is a very useful friend; indeed, it is necessary for all men, because those who obey the laws of God and the Church can not be slothful. The industrious man, with a like mind, may be content; but the purest pleasure of life is felt by the man who consents, with patient humility, to obey the laws of God. Such a man can not disobey the laws of the land. He goes through the pilgrimage of life with well-ordered precision; he is never surfeited with pleasure; the sources of true pleasure in him are never dried up by intemperance; he glides through the world with peace of mind, and leaves with a breast full of hope.

The number of persons who despise religion, and perish in the darkness of eternal night, may be accounted for by the negligence of fathers and mothers. The national school is a very excellent institution, but the home of a child is the best school-house, and the father and mother the best or worst teachers. In this 'free country,' a great many fathers and mothers believe it is all error to chastise a disobedient child. That is a fatal mistake! Obedience is one of the foundation stones on which liberty rests. The child that is not taught obedience will never be a trusty defender of true liberty, and can not be expected to obey the laws of God. When we look around us and see the children of this great city disobedient to their fathers and mothers, in many instances encouraged by their parents to err in trifling affairs, I tremble for the future. We see in these juvenile delinquents the material for making any thing but useful citizens. If they will not obey their fathers and mothers, it is unreasonable to suppose they will obey the laws of God. The disobedience of children in this country is more dangerous than pistol practice at bar. It warns us of a great danger, the growth of infidelity and decay of religion. Let us, by all means, guard against the danger, and teach our children the duty of obedience to the Church. In its laws there is something superior to human wisdom. We have direct evidence to show that the wisest man is unfit to be his own guide. We know that the wisest man is selfish, and, therefore, he would err in making laws for his own guidance, and permit himself to enjoy forbidden pleasure. The wisdom of the Church is our best friend; it provides the law that secures true pleasures. Fifty years' experience convinces us that the wisest man is he who submits calmly and patiently to the guidance and control of the laws of God and the Church.

G. A. K.

#### SPIRIT OF THE CATHOLIC PRESS.

THE New York Freeman's Journal, speaking of the efforts made to save the murderer Foster from the scaffold, refers, in no mild terms, to what it is pleased to call "a very gross indecency" on the part of Dr. TYNG. It says:

Dr. Stephen H. Tyng has, for a great many years, rendered himself notorious, intentionally or otherwise, for the rudest breaches of public decorum. He has, just now, added a new feather to the tar surface with which his old reputation is besmeared. The Governor of the State, Gen. John A. Dix, as is well known, is a prominent member of the Protestant Episcopal community. He was, in fact, up to the time of his election, the financial factotum of Trinity Church. Dr. Tyng is a noted minister of the same general sectarian denomination. One of his flock, some time ago, got into a quarrel with a man in a street car—told him he would ride as far as he did, and settle with him; did so ride, on the front platform, and when his victim, who had women in his company, got off at the rear of the car, Dr. Tyng's spiritual child seized a stiff iron rod, known as a car-hook, ran the length of the car, outside, and, with one or two blows with it over the head of the man he assailed, succeeded in breaking in his skull and killing him.



But what we wish to deal with is, not the legal definition of the act committed by Dr. Stephen H. Tyng's friend and brother, but the plea which he, as a minister of the Protestant Episcopal community, dares to put in, to the Governor of the State, who belongs to the same persuasion. After extolling the virtues of the man under sentence of death, Dr. Tyng has the execrable taste to inform Governor Dix that the family of the convicted "are all members of our one household of the faith!" We believe Governor Dix to be too much of a statesman and a lawyer to accept this reminder with any other sentiment than that of contempt for its driveling author. We believe the utterance of the feeble plea will neither help nor harm the miserable object it had reference to. But, none the less, having been openly published in the public press, it ought, not less publicly, to be met and branded. Next thing we would have—except that the Masonic Religion has more life in it, and so more brains—an acting Master Mason informing the Governor, through the public press, that the culprit awaiting execution is a "member of the Lodge ———, in good standing." In 1843, at least, that would have been considered, in America, "bad Masonry!" In 1873, it seems, by Dr. S. H. Tyng, to be good enough Episcopalianism. But, suppose that, in place of John A. Dix, it had been Francis Kernan (*who ran ahead of his ticket*) that had been elected Governor. Suppose it had been some poor wretch, who had been a *Catholic*, whose life was trembling in the scales of Executive judgment. And suppose some Catholic pastor had ventured the bold indecency of this Dr. Tyng to Governor Dix, and reminded Governor Kernan that the man whose case was before him, to be decided on principles of law, was one of a family who "are all members of our one household of faith!" We are very certain that such a letter would not have weighed a feather, either for or against the legal merits of a case for Executive clemency; but, if we could suppose so gross an impropriety on the part of a Catholic priest, we think Mr. Kernan would not have suffered such an improper appeal to have passed without a rebuke to its author as public as the offense. As *Tyng to Dix* stands, at present, it bears but one construction. It is that our laws are *not* to be "equally administered." It is that the door of executive clemency may, very properly, be shut in the face of some poor wretch, having no political influence, and no friend of formidable consideration. It was against such poor devils that Barnard and Bedford, when these were "Judges," delighted to show the awfulness and the virtue of their short-lived judicial power. Tyng, very plainly, hints to Governor Dix that he is expected, in his high position, to follow these examples—so well remembered by the people of New York—to lift up the proud, and to trample down the weak!"

\* \* \* Romane memento  
Parcere subjectis, et debellare superbos.

THE *Albany Catholic Reflector* has the following able leader on the "Power of Money." It is especially pertinent to the times:

Money, as far as the affairs of the world are concerned, is the supreme ruler, and those who command its influence are sure to gain every end and object. This is proven by the transactions of every-day life, and very few are found who do not recognize the fact. Every man's worth seems to be measured by the amount of money he has accumulated, and no matter what he does it will be overlooked, and will be considered the offspring of eccentricity, which is a characteristic of a born genius. He may be a very poor in Company, but the glitter of his dollar throws a halo around him which hides all his defects from the eyes of enlightened aristocratic society. His character may be blackened by the most open immoralities, and his name a by-word in the mouths of the most depraved; but yet, with the least touch of his magic wand—wealth—he can purify himself from every stain, and be admitted to the company of those who think themselves as pure as angels. If he drinks—gets drunk and is arrested, money hides his disgrace from the public, and his name and acts are not published. He may go further, and rob, or perchance murder—but it is ever the same; his gold will save him in the end. Every day we see such cases, and if we look through the criminal records of years past, we will find that those who suffer the extremity of the law, are generally men who had not the charm—money—with which to cross the palms of their judge and jury. We can point to murderers, now sentenced, who still found their hopes of pardon—of life—on the influence of their wealth and wealthy friends; and as the world now goes, we can scarce name a politician or office holder who will not prostitute his honor, and the honor of the office he holds, for a few paltry dollars. The Tammany Ring, the *Credit Mobilier* circle, and the hundred other cases which have shown themselves not only in this country, but in other lands, are plain testimony as to the "power of money." Money makes our laws, forms corporations, saddles the people with oppressive monopolies, and deprives them of charters and rights which were given them in days when money had not so much to do with the government of State and Nation. It bends our legislators to its will; and often, when the poor inventor of something really useful to the public is forced to live unappreciated, the wealthy originator of some useless and even detrimental project is heralded forth as a genius—his project is accepted by the representatives of the people, because he smoothed its way with a golden roller. "Money makes the mare go" is a rude but true expression; and so money makes the legislation move whichever way those who wield its power may will. Money is everything, and if you have money, but little brains, you can purchase the brains of others. However, if you have brains and no money, the world will not notice you, unless by untiring energy you gain the golden key which opens society, even to the murderer.

#### NOTES FROM ROME.

**A BLASPHEMOUS PRINT.**—That filthy print, the *Capitale*, not content with daily outrages upon the present august and venerable Vicar of Jesus Christ, is busy with a regular series of blasphemous articles on the Life and Teaching of Our Blessed Saviour Himself. In virulence, in wickedness, and in stolidity, the writer in the

*Capitale* is in advance of Renan. To put a stop to the scandal, Cardinal Patrizi, as Vicar of Rome, had recourse to the all but hopeless expedient of a letter to the Piedmontese functionary, on whom devolves the censorship of the daily press. This functionary, Giuglieri by name, is styled Procurator Royal. His Eminence's letter, dated February 1st, was courteous in form, and irresistibly cogent in argument. Not so the reply, received on the following morning. The Italian Procurator Royal can not in any way trammel religious discussion; he can only deplore the undiscerning and over-hasty vivacity of some non-Christian Italian publicists in vilifying principles which, by not a few of their fellow-citizens, are held in reverence. The law of the thirteenth of May, 1871, secures to all the utmost freedom of thought and language in regard to religious belief. Nor can the fundamental statute of the Sardinian Monarchy, now extended to the whole peninsula, be, in the present state of the law, invoked for the defence of the Catholic or of any other form of worship. In short, there is no redress. The most widely diffused (perhaps because the most reckless and most ribald) of revolutionary daily papers is suffered to contaminate the capital of Christendom with insult and blasphemy, such as pagan Rome hardly tolerated. The peril is, indeed, great; for, with the means at the command of the anti-Christian association, even the superhuman zeal and activity of our venerable Cardinal Vicar and his devoted clergy can not long stay the progress of infection. Signor Giuglieri's letter to the Cardinal Vicar, replete from beginning to end with gross impertinence, wound up with an insulting allusion to his own activity in persecuting the Catholic press, coupled with a threat of worse for the future. In fact, as an earnest of what we have henceforth to expect, the *Stella*, the *Frusta*, and the *Voce della Verità*, had, within the week, the honor of a public prosecution. It was alleged that they had made use of intemperate language in qualifying this very correspondence of the Procurator Royal with the Cardinal Vicar, and on another occasion that the *Voce della Verità* had spoken *disrespectfully* of King Amadeo, a Prince of Italian blood Royal. And the writing, as the *Capitale* did on Monday, that "Jesus Christ was a teacher of Communism, and that Garibaldi is a much better Messiah than He," is not an offence to be noticed by the press censors.—*London Register*.

**MORALITY OF ROME.**—A correspondent of the *St. Louis Watchman*, speaking of the condition of Rome under Victor Emmanuel's government, says: After this no one need be surprised at anything that happens in Rome, and that thieves and murderers and other offenders are to be counted by scores. There is a nice little list this week. It is true that the night I posted my last letter twenty-five people were arrested—some for one thing, some for another—for the other day, just outside Porto Portese, a whitewasher found a man in the road speechless, and seriously wounded in various parts of the body. With the assistance of a policeman the victim was taken to the hospital of the Fate Bene Brothers, where he soon after died. On Friday, in the Via del Gesù, two young men quarreled, and one wounded the other seriously in the face and on the left temple with a file. The same day a young woman threw herself into the Fountain of Trevi, but was rescued. Two dead new-born children have also been found exposed in the streets. This crime and suicide were unknown in Rome three years ago; and their occurrence now attests not only the corruption, but the utter misery of the destitute classes in Rome. But lest your readers should think I am picking out exceptional weeks or months, I will give the official statement of the offences committed in this city of Rome—under 250,000 inhabitants, be it remembered—and in giving you the official statement of the offences. Homicides, 75; robbery, 50; thefts, 512!!! minor offences, 1,629. Now these figures only represent the people caught. I find from the same official lists that the persons arrested in the month of November were 537, and in December amounted to 816. I suppose these enterprising individuals, utterly despising the law of Christ, are the readers of the blasphemous *Life* which the Cardinal-Vicar has so vainly tried to suppress.

"The tree is known by its fruits."

**THE ROMAN PUBLIC LIBRARIES.**—An interesting discussion took place in the Italian Parliament, the other day, on the state of the public libraries in Rome. Most of these libraries are still under the direction of the religious corporations, and the Minister of Education was asked by one of the members, whether it was true that a number of chests full of valuable books had been confiscated by the Government just as they were being sent across the frontier into France. The Minister replied that no such confiscation had taken place. The Government was not yet empowered by law to take possession of the property of the religious corporations at Rome, but it had appointed a commission to take an inventory of the books and other articles in the libraries in question. It appears that besides the literary treasures in

these institutions, there are a great number of works of art, both ancient and modern, at present under the charge of the religious corporations of Rome. A brief issued in 1802 by Pope Pius VII., and an edict of Cardinal Camerlengo of 1820, impose heavy penalties on any one who should remove ancient works of art from the Papal States. The edict of 1820 further orders that, within a short period after its publication, the directors of religious foundations, churches, and monasteries shall furnish a correct list of all the art treasures in their charge. A "commission for antiquities" was at the same time formed, to verify the accuracy of these lists.

**SOLEMN CANONIZATION.**—Speaking of the address made by the Holy Father on the occasion of the canonization of St. Labre and St. Andrew of Burgio, the *London Register* says:

A finer example of the eloquence of holy inspiration we have never seen. It was from no human source that those ethereal thoughts and felicitous expressions were drawn by which the Supreme Pontiff so exquisitely illustrates the counteracting agencies and influences of Heaven and Hell—contrasting with the pride, the avarice, and the luxury of the world, the humility, the disinterestedness, and the purity of those servants of God who, like the beatified Benedict Joseph Labre, devote their lives to the glory of God and the good of their fellow-creatures. As a mere specimen of oratory, this address is perfection. A finer image never was presented by the greatest orator than that of the three ruling vices of the age typified by the tree of iniquity, of which pride—which recognizes no God but reason—is the root; avarice, which deifies matter, is the trunk; and luxury, which fixes its delight in uncleanness, forms the branches under whose shade repose the hideous and most malicious beasts of the earth, while the foul night-birds and birds of prey perch upon the branches themselves. Though the reader is sure to peruse and study every line of this truly Apostolic effusion, we can not resist the desire to conclude these few remarks with the following glorious sentence, uttered by the Holy Father: "The Church pardons and she prays for her persecutors; but when there is question of maintaining the eternal principles of justice and religion, and defending that treasure of holiness and virtue which God has committed to her care, O! let it be well understood that the visible Head of the Church, unworthy though he be, never bows his head before the injunctions of the word and the Devil. He will never bow down his head to them, even though he should have to leave it beneath the axe of the executioner." The reader will not be surprised to learn that these noble words and sentiments produced a profound sensation among the crowd of Cardinals, Prelates, noblemen and gentlemen from different parts of the world who thronged the Throne-room of the Vatican on the occasion. Every body knew and felt that the Vicar of Christ meant what he said, and is prepared to prove, at any moment, the sincerity of His declaration; for though his Holiness does not prepare his addresses on these occasions under the glimmer of the midnight lamp, his words and sentiments are the result of constant meditation. God has indeed shown his mercy and goodness in giving us, in these days, such a Pope as Pius IX, whom may God bless and long preserve, as the old man eloquent, and the stout defender of the rights of the Holy See and the independence of the Church.

**THE CARNIVAL.**—I read in the papers, of famous Carnival doings at Florence, Milan, Venice, and elsewhere. A great deal of fuss in print, yet, I dare say, the Tuscans and Lombardo-Venetians are almost as little disposed as the Pope's own subjects to forget their misery, and keep holiday for a week, to please their oppressors. Public balls and masquerades in the provinces are reported at tiresome length; but diffuseness in such things is suspicious. Perhaps the half-dozen convivial gatherings, extolled by the zealous correspondents of the *Gazzetta d'Italia* make up in their entirety the Carnival jollities of Florence and Naples. I certainly do not presume to trouble your readers with more than the statement that, according to the Liberal journals, the more conspicuous and more affluent Revolutionists throughout the peninsula, have each given a ball, including two or three reporters in the invitation. Some details could indeed hardly be reproduced in good taste. It does not convey a favourable idea of high life in the revolutionized South of Italy, to learn that a Neapolitan nobleman of Italianissimo principles, having given a ball and provided a supper "worthy of Lucullus," the dancers stopped till half-past nine next morning, and then set to work with marvelous voracity upon a colossal dish of macaroni and tomato sauce, brought in at their behest by the butler of their noble host. For further particulars, and for the resolve of the Neapolitan Liberals to make the *finale* of this ball a compulsory precedent, see the *Gazzetta d'Italia*.—*Roman Correspondent*.

**THE IRISH COLLEGE IN ROME.**—History is repeating itself with a vengeance in Italy. The unfortunate Italians have to submit to what the people of England had to three centuries ago, and somewhat similar results are gradually coming about. The only difference up to the present is, that the modern Henry VIII. of Europe goes under the name of Victor Emmanuel, and that he has not as yet got a parliament of sycophantic cowards to manufacture a State religion suitable to his wants. Hitherto, England has looked on perfectly unconcerned, while the Holy Father was deprived of the possessions which have been the property of the Catholic Church, for many centuries. Selfish to the last, our rulers have remained perfectly unconcerned as long as none of our



rights or privileges are treasured upon. The robber-king has, however, made the mistake of laying his sacrilegious hands upon an institution for which England must have some concern. The Irish National College of St. Isidore at Rome, is threatened with suppression and pillage. The Superior of the College has appeared to Earl Granville, and our Foreign Office is at this moment in correspondence with the government of Italy; so that it is more than likely that Victor Emmanuel will shrink from turning to his own uses, an Irish institution over which the British government throws its shield. The college in question was founded by Irish money, more than two centuries since; and very recently, large sums, subscribed by the Irish people, have been sent over for its maintenance and embellishment. It is not a monastic establishment, but a college for the education of Irish missionary priests in theology and arts. The name of its superior, the Rev. John Pascal O'Hanlon, removes it at once from the category of really Italian institutions. It is said to have possessed the largest collection of Celtic MSS. in the world; the greater portion of which has been removed to Dublin. The college is especially dear to Irishmen by its long association with Irish affairs. A large portion of the Book of Leinster was preserved there, and the original MS. of the great work of the four masters, as well as the manuscripts from which Colgan composed his *Acta Sanctorum*. In the chapel, which is decorated by frescoes which exhibit the exquisite touch and brilliant colouring of Carlo Maratti, many eminent Irishmen are buried. The whole nation ought to be interested in the preservation of such an institution as this.—*London Universe*.

A correspondent of the *Catholic Standard*, of Philadelphia, says: "As I have given you some statistics of the morality of Rome, it may interest your readers to know something of its healthiness. In the first place, the deaths almost invariably exceed the births; for example, in the week from the 20th to the 27th of January, there were one hundred and seventy-seven births and one hundred and ninety-one deaths. This is a higher rate of mortality than formerly, especially when it is considered that there are no longer the number of invalids who used to come, many of whom were already in a hopeless condition. In these days there are more deaths from violence, more from exposure and want, and more suicides. In the official statement for the whole year, it appears that the deaths in Rome are 35.5 in a thousand, in Florence the proportion is the same; in Naples, 32 in a thousand, while in London, about the healthiest city in the world, the deaths are only 17 in a thousand. There is no doubt that many who do not die immediately of the numerous cases of stabbing here, yet receive such injuries as eventually shorten life, and no week passes without several cases of stabbing. An omnibus conductor was stabbed on Tuesday.

#### GENERAL EUROPEAN NOTES.

**SPAIN.**—As was to be expected, the proclamation of the Republic has not established peace in the Peninsula. Indeed its tendency was and is in the opposite direction. When the abdication of Amadeo was announced formally in the Congress, the scene that followed was the foreshadowing of the inevitable consequences of the extinction of the monarchy a second time in four years. Several partisans of the monarchy in the time of Isabella frankly avowed their predilection—though declaring their purpose to give the Republic rope enough; and Zorrilla, who came into violent collision with his friend Rivero, announced his resolution to retire once more, and now finally, into private life, as he had no faith in the Republic. The Radicals and the Conservatives bandied recriminations against each other for calling into existence a Republic which both parties detest. The Radicals—that is, the Zorrilla and Rivero factions—made no secret of their bitter animosity against Serrano, and some of them consented to take office under Figueras and Castelar in order to have more power to act against Serrano and Topete, should the Marshal and Admiral head or encourage any movement with the object of placing Alfonso on the throne. The composite Cabinet has not, however, been long-lived. A threatened *émeute* of the Republicans in Madrid has produced a homogeneous republican Cabinet, of which Figueras and Castelar are, naturally, the leading spirits. The new Cabinet has made a clear sweep of the Captains General suspected, and, not without reason, of being unfriendly to the Republic, and also of the Civil Governors supposed to be friendly to the monarchical form of Government; but will that make the Republic secure and permanent? Can Figueras and Castelar rely upon the army? They must know that they can not; and without the support of the army, thirty years' experience has made it manifest that no Government in Spain is worth a month's purchase. In the mean time, Carlism is undoubtedly making head in Spain. It is master in Catalonia and in the Basque provinces; and the Madrid Government will not be able to check its progress by opposing to it, for the

choice of the people, that "federal" Republic which Figueras and Castelar have so long and energetically advocated. A simple, consolidated Republic might have some chance in Spain, but a federal Republic, upon the American model, is an absolute impossibility. We know that Spain is composed of parts which were once separate kingdoms—Castilla, Aragon, Murcia, the Bastan, etc.—and that there are still in these provinces distinct races and idioms and fueros; but these accidents do not constitute a solid basis for federalism in the Peninsula. Serrano's wife and children have left Spain—a sign that there is brewing something unfavorable to Republicanism in any form in Spain. It is also significant that the Spanish Republic has hitherto been recognised only by the United States. The European Monarchies have withheld their recognition, and even the French Republic has not recognised her young Iberian sister.—*London Register*.

**PORTUGAL.**—Considerable ferment has been caused in this little peninsular kingdom by the recent events in Spain. For a considerable time the promoters and partisans of what is called the Iberian Union have been laboring to effect in Portugal a revolution favorable to their views; and the overthrow of the infant Sardinian monarchy in Spain is considered auspicious for their purposes, on both sides of the stream which serves as a boundary between the two nations. We understand that England and Italy—that is to say, the Cabinets of the two countries—have intimated to the Cabinet of Madrid their wishes that the little Lusitanian kingdom should not be upset and absorbed. Considering the very close family relationship between our Court, the Court of Victor Emmanuel, and the Court of Lisbon, such an interference is not at all unnatural or extraordinary; but we must protest, in the strongest possible terms, against our being involved in any degree in an attempt to uphold the present state of things in Portugal. The time for that has happily gone by. The Tagus is no longer a British river; Lisbon has ceased to be a British naval station; England is no longer the slave of the Methuen Treaty, and compelled to drink port, however gouty and intoxicating. The fate of the Portuguese monarchy happily involves no British interests which we are bound to protect; and as our Government more than acquiesced in the downfall of the Bourbon monarchy in Spain, they must not involve us in trouble or cost for the maintenance of the Braganza monarchy in Portugal. We have had more than enough of the Quadruple Alliance.—*Register*.

#### FOREIGN CHURCH ITEMS.

**RECENTLY** the Rt. Rev. Dr. Vaughan, of Salford, England, received the profession of faith and blessed the rings of the following reverend gentlemen, on whom the Holy See has conferred these dignities: The Very Rev. Provost Brindley, of Barnstaple, is appointed a Domestic Prelate of the Pope; the Vicar-General of the Diocese, Canon Woollett, is created a Doctor of Divinity; Canon Lapotre, chaplain to St. Scholastica's Abbey Teignmouth is created Canon Theologian of the Diocese in succession to Canon Agar, deceased, as well as a D. D.

Three hundred Liberal Catholics have united in an address to Peré Hyacinthe, urging him to resume the pulpit at Geneva. He has made a favorable reply, saying that he is willing to preach to those who are resolved not to surrender either to ultramontanism or unbelief.

The Pope, in replying to an address presented to him, said that reconciliation with the Italian Government was impossible. God would punish the invaders of his dominions, as Catholics were ever unshaken in their faith. He had the utmost confidence in the ultimate triumph of the Church.

The flourishing character of the Old Catholic movement in Germany may be estimated by the fact that of about 30,000 Catholic Priests only thirty have apostatized. And this, too, in the face of all governmental inducements to break their faith.

The Holy Father distributes to the poor of Rome, each month, over 600,000 francs; otherwise they would starve for being faithful to him. Many of them are out of employment.

The present Catholic Missions in Norway were founded in 1854, at the command of the Holy Father, under the name of the North Pole Missions. Rev. C. Dumahut is at present soliciting aid for them in Canada.

Two hundred pupils attend a Catholic college, for the study of European languages at Yeddo, in Japan. Mgr. Petjean will establish, also, Catholic charitable and educational institutions at Yeddo and Yokohama.

A priest of Verona, Father G. Armand, has invented a wonderful stone-cutting machine. By its means one man can do the work of five hundred. The Italian papers are full of descriptions of this clergyman's ingenious invention.

Very deep regret is expressed at the death of the venerable Archdeacon Tierney, Vicar-General of the Primatial Diocese of Armagh, and Parish Priest of St. Peter's, Drogheda. The excellent local paper, the *Drogheda Argus*, in the course of its obituary notice, tells us that the venerable Archdeacon was ordained in Belfast, in the year 1828, by Dr. Crolly, then Bishop of Down and Connor. His first curacy was that of Ardee, to which he was appointed in that year. It was just on the dawn of the Emancipation Act. In the years 1830 and 1832 he was curate of Drogheda. In the latter year cholera numbered its victims in Drogheda by hundreds, and the ministrations of Dr. Tierney, together with those of Dr. Kieran, also curate there at

that terrific period, were ceaselessly and zealously discharged. In the year 1835, he was appointed administrator for Dr. Maron, of Tallanstown, and afterward succeeded to its pastoral charge. Soon after the death of Dr. Nixon, the Archdeacon was appointed P. P. of Drogheda; and so, when some of the early eventful years of his priesthood were spent, his eyes closed in death to greet the dawning of eternity. During his career in the ministry he enjoyed the friendship of six primates, successors in the See: Primates Crolly, Kelly, Curtis, Cullen, Dixon, Kieran, and his present Grace, M'Gettigan. The obsequial rites took place in St. Peter's, Drogheda, on February 3d, of which church Archdeacon Tierney was the first P. P. that had lived and died there, for centuries.

The anti-Catholic world has another cause for great rejoicing. The Catholic Church is again interfered with, and this time by a government which claims to be Republican. What right a government, and a free government at that, has to interfere with the appointment and jurisdictions of Bishops, is a something which we can not very well understand. But we suppose that in the present case might means right. An Ecclesiastical Bill has just been brought before the Grand Council of Geneva, Switzerland. It was prepared by a Special Commission appointed for the purpose, and contains the following provisions:

1. Priests and curates, where required, are to be elected by the Catholic citizens, to be paid by the State, and in all cases removable for just cause.
2. No bishop to have any jurisdiction or authority within the canton, unless he be acknowledged as diocesan by the State.
3. The boundaries and numbers of the parishes are to be defined by a special law, as well as the manner of election to cures, and the form of the future diocesan council.
4. The former constitution of the canton to be repealed in so far as it requires the Grand Council to act in Catholic matters only with the consent of the Church.
5. Existing parish priests to be continued in their offices, but in other respects to be subject to the law.—*Philadelphia Catholic Herald*.

#### VARIOUS NOTES.

**BISMARCK'S POLICY IN MICHIGAN.**—It will be recollected that, some time ago, a member of the Michigan State Legislature drew up and introduced a bill, founded on the Bismarckian policy, which dictated to churches, both Protestant and Catholic, in that State, under what circumstances they would be allowed to expel members who had conducted themselves improperly, or in such a manner as to give scandal. The bill gave much offense; and we find the following sensible comments on it, in the *Detroit Union* (Protestant). The bill is nefarious. It undertakes to say to the churches of this State, Protestant as well as Catholic, that they must only visit members with ecclesiastical censure when permitted by the State Legislature. Now we insist that religious freedom requires that all churches be at liberty to receive, reject, or expel members at pleasure. Protestant churches excommunicate members for very trifling causes. There is an ex-Judge in this State, who is reported to be a good and worthy citizen, who was excommunicated from the Congregational church for playing billiards. Should the Legislature interfere? By no means. No interference on the part of the State can be justified on any other basis than the union of Church and State. Admit the right of the State to interfere upon one point, and the whole doctrine follows, as certain as the demonstration of a problem in Euclid. We don't believe in it, and therefore protest against this bill. This morning's dispatches inform us that another bill has been introduced to repeal the Act of 1867, allowing the Catholic Bishop to hold property in trust for Catholic congregations. This, if passed, will restore the Know-Nothing law of 1855, which was intended to compel the Catholic churches to place their property in the hands of trustees, the same as other denominations; and in consequence of which, all the church property has been deeded absolutely to the Bishop. Now, is there any good reason why Catholics, who purchase and pay for a piece of property, may not deed it to any one they please? We know of none; and sincerely hope no such backward step as that proposed will be taken.

**THE CHURCH OF IRELAND.**—The *London Spectator* had a note lately on the condition of the disestablished "Church of Ireland," which points to a state of financial distress, within its once well-fed ranks, that is all the harder to bear, because, as the appended extract shows, it receives but slack sympathy and still less assistance from the property-holders who were once its obedient servants. Says the *Spectator*: "The synods held by the Disestablished Church of Ireland are none of them encouraging, but some of them very much the reverse. At Ardagh the Bishop of Kilmore has been telling a most dismal tale of the indifference of the land-owners to the welfare of the Church. Out of the one hundred and twelve appeals for help, he has had answers only to seven. In a parish in the diocese of Elphin, the whole sum that could be collected was £16 a year. To one nobleman, who had £2,000 a year, he had sent an appeal, without receiving any reply. The total sum provided by the diocese was about £6,000; so that the hand of poverty, said the Bishop, was literally knocking at the door. The Bishop thought it strange that men rolling in wealth, living in the very lap of luxury, with all the comforts of life as well as all its pomp, should look on



passively, and see clergymen putting forth all their energies among their own tenants, and struggling with adversity and want, and yet not stretch out a hand to help them." Not at all strange, surely, if it be true that it is so hard for those who "trust in riches to enter into the Kingdom of God." It is not a bad lesson for the Irish Church to learn that it is the support of the poor and not of the rich that gives life to a church. In all societies, while culture descends, faith ascends."

**TOADYISM.**—The American fashion of toadying to foreigners has become as notorious as it is reprehensible. Dickens's sharp criticisms and snubs had a momentary effect, but the "ruling passion strong in death" soon resumed its sway. It would seem as if the American people were a race of pigmies, mentally and physically, who stand around with eyes protruded and mouth agape, gazing at every foreign monstrosity imported to our shores. A French count, whose brains, like his large inheritance, is still in prospective, and whose carpet-bag is as empty as his noddle, is received with notable solemnity, and wondered at as if he were an eight-legged calf. But to bring out the full stock of broadcloth, frizzles, frills, and furbelows, a Russian "juke" or an English baron must strut around through the social barn-yard, like a great broad-crawled, double-combed Shanghai rooster, while all the diminutive roosters stand around, with heads adroop, awaiting a nod of recognition, and the silly little hens wipe their nice little bills and cackle approvingly.

The latest lion that visited our shores was a lioness, (that's an Irish bull) and her name was Miss Emily Faithful. The New Yorkers, being in want of a lion at that time, tried to make her fill the bill. They brought her to Steinway Hall, whereupon Mrs. Dr. Field took the chair, and "Mrs. Van Zand played a violin solo that charmed the house!" Then Miss Faithful "orated," and the audience went into ecstasies, although three-fourths of them could not hear a word she said. The *Herald* informs us that she wore her hair cut short, was a lady of "striking appearance," "honest and fearless," though "not handsome." We are also informed by the same authority that she has "the most charming delivery imaginable." But now comes the sad part of our story. After New Yorkers had worshiped the idol hailing from London, the *London Times* hit it a whack by informing the public that Miss Faithful was unknown in that city, and was no lion at all. Next comes the *Dublin Freeman*, and testifies that "the lady is a person whose reputation and personal character in this (that) country were of the feeblest," and expresses its astonishment that the American people, who are otherwise so shrewd, should exalt every puny celebrity, and go into ecstasies over what could never win more than a laugh elsewhere.—*Catholic Vindicator*.

**A PROTESTANT MISSIONARY'S WORK.**—The Catholic Indians of the Islands of Lake Superior, according to all accounts, are a quiet, industrious, God-fearing community. They are said to be very attentive to Church, and most exact in observing fast and abstinences. They have almanacs suspended in their huts, to remind them of fast days and festivals. A correspondent mentions the following gross outrage on these poor people, by a Presbyterian missionary preacher, who, like all of his kidney, went among them for worldly profit: "At 'Bad River' reservation, the poor Catholic Indians suffered a great injustice and serious loss, some eight or ten years ago, by having their neat, comfortable church confiscated by the Presbyterian missionary, one Wheeler, who has since been called to his eternal account. It seems the Indians had erected their church on a slightly spot between two rivers, 'Cognagon' and 'Muskezebe,' and after a few years the missionary found out that his land of 160 acres, which he claimed by right of occupation, included the place where the Catholic Church stood. Hence, the holy man claimed the land on which the church stood as his, and though he had the whole country for miles to choose from, to square his farm, yet he insisted on 'his pound of flesh,' took possession of the Catholic Church, and turned it into a barn, in which capacity it is used up to this day. It was lucky for Wheeler that they were not white men and Methodists he had to deal with, or perhaps he would sup sorrow for this high-handed outrage. A poor Indian, with tears in his great eyes, pointed out the confiscated church to your correspondent, the other day, saying, 'Look, there is our first church. The preacher took it away from us, and then we had to build another. Many a day I had to work on that once nice church. Now it is there, you see, a barn.' If some Catholic missionary had treated a large congregation of Protestant Indians (if it be possible to find such) in this manner, would not the whole world hear of this instance of 'Papal aggression?' And yet here, in the savage wilderness of Wisconsin, was a neat Catholic Church built at great sacrifice by Indians, confiscated and turned into a barn by a holy Presbyterian missionary, and nobody, perhaps, before this, outside the precincts of 'Bad River,' has ever heard of this cruel injustice. And all fears of retaliation and revenge are out of the ques-

tion, owing to the influence of the teaching of the Catholic Church. Do not the argus eyes of the ubiquitous press sometimes sleep?"

**ADIPOSE TISSUE.**—We call attention of our readers to the most remarkable development of adipose tissue which has probably been observed in Europe, at least in one family. It is interesting as testing the laws of heredity, to observe the peculiarities of the O'Neal family, of which a careful examination by a writer leads him to vouch for the accuracy of the extraordinary measurements we give. They are natives of Queens County, Ireland. They were born of respectable parents, hard working farmers. The father stood six feet, and weighed twenty-seven stone. The mother is forty-five years of age, stands five feet two inches in height, measures round her arm twenty-six inches, across her shoulders three feet, round her waist five feet six inches, and weighs the enormous weight of twenty one-stone. Her eldest son is twenty-five years of age, stands six feet two inches, weighs eighteen stone five pounds, and at the present time he is a life guard. All the sons and daughters were of large dimensions. Miss Ann O'Neal, the eldest daughter, is twenty years of age, she stands five feet six inches in height, and measures round the arm twenty-seven inches, across her shoulders one yard and a-half, round her waist eight feet, and has the enormous weight of thirty-nine stone. Her youngest sister is eighteen years of age; she stands five feet two inches in height, measures round her arm twenty-five inches, and her shoulders three feet, round her waist six feet, and weighs twenty-three stone. Her eldest daughter is, as may well be imagined on account of her obesity, scarcely able to walk. She appears to be uneasy on her legs, and compelled to lean up against the wall for support. There is no disease noticeable or complained of; and the subjects do not appear to suffer from any other affection than the inconvenience of having to support their enormous weights.—*Catholic Herald*.

**A PIGMY AMERICAN BISMARCK.**—The *Cincinnati Gazette* says that Senator Emerson, of the Michigan Legislature, has introduced into that body a bill punishing, by a fine of from one to five thousand dollars, or imprisonment from one to five years, any Bishop or priest who shall excommunicate, or threaten to excommunicate, any member of the Catholic Church, under certain circumstances mentioned in the bill. We do not know what truth there may be in this statement of the *Gazette*. We are inclined to doubt if there be in the Legislature of Michigan a Senator who is so asinine as to expect that such a statute can, while at least the present Constitution of the State of Michigan exists, become operative; or that, with their present ideas of religious liberty, the people of any section of this country will tolerate such a bold and patent usurpation of ecclesiastical power on the part of the State. It may as well be understood, first as last, by bigots and ignoramus who manage to creep into political position, that the Catholic Church in these United States, as every-where else, will not, under any possible circumstances, accept from the civil power even a hint or suggestion (much less, a peremptory law) as to when or for what reason she will deem it right and proper to visit ecclesiastical censures on the refractory members of her communion. Bismarck and his infidel confreres in Germany are trying, but without success, to subject the Church to State dictations in these purely spiritual matters; and a tyrannical code of laws, that they are not able to enforce, we feel assured will not meet with obedience among freedom-loving Americans, even if the enactment of such laws were possible here. The truly American doctrine, that the spiritual order is, in its own sphere, perfectly independent of the civil order, has become too firmly rooted in the hearts of the American people to be easily overlaughed by any amount either of bigotry or ignorance.

ONE of the oldest priests in or around New York city, Rev. John Breen, pastor of the Church of the Annunciation, Manhattanville, departed this life on Tuesday, the February 18th, aged 50 years. His death, though not expected so soon, was not sudden, inasmuch as it was the end of an illness of more than two years' duration. Father Breen, born in Ireland, was educated at Maynooth, first went on the mission to Chicago, and after some years of labor there, came to Manhattanville, where he was given by the late Archbishop the pastorship which he held for fourteen years, up to the time of his death. As during eleven years of this time he was without an assistant, and, as until a very few years ago, his parish extended from 39th Street to Spuyten Duyvel Creek, the greater portion of his ministry at Manhattanville was of more than ordinarily laborious nature. In Chicago, too, his labors had been onerous. It was not merely as priest performing with fidelity the incessant duties of large and exigent parishes, that Father Breen was obliged to work hard. Both in Chicago and New York he filled a professional chair for years. He was for eight or nine years Professor of Philosophy in Manhattan College, which is situated within his parish. So, the life of this

faithful priest was one of unswerving toil, until, as he neared the decline of his days, failing health forced upon him a rest to which he had been hitherto a stranger. It is not two years since he sought recuperation in Europe, and when he returned it was fondly hoped by his attached flock, that he might be long spared to them. Such, however, was, not the will of God. He did not seem to have recovered strength abroad, and since coming home he has been gradually failing. His death will only surprise those who did not know him intimately. His obsequies took place at the church of the Annunciation, a large number of priests being present. The eulogy was pronounced by Rev. Dr. H. A. Brann, pastor of the Church of St. Elizabeth, Washington Heights.

**CRYING FOR MEN.**—When a cry goes up for men to do anything, from building a railroad to invading an empire, it meets with immediate attention from the Irishmen abroad and from the Irishmen at home, who desire to leave their impoverished homes and go abroad. There is no civilized nationality that has so many willing hearts and ready hands waiting for an opening, as the Irish have. There is no man can work so hard, and does work so hard in all climates, as the Celt. He toils industriously all over this great polyglot continent; he bores and delves and sweats in the channel of the vast canal at Alexandria; he mines in Cathay; he cuts sandal-wood and mahogany, naked as a savage, in the steaming woods of Australia. He fears no sun, and he braves cheerfully the snow and frost. Therefore, the following words have for him especial interest. The *Savannah Republican*, in the course of a vigorous article on the subject of encouraging immigration to Georgia, says: "Let the South invite the foreigner, and prepare the means for his transport, first giving him the information as to the advantages she has to offer, as the North has done, and the foreigner will come South, and bring his means and his household goods along with him, more readily than he did to the bleak, uninviting North, which now must send him far West, into uninhabited regions, remote from centres of civilization. It is time this stale stuff, which has so long been crammed into our open and wondering mouths, with each decade—on the issuing of each census—should cease to be the food for intelligent men, with eyes to see and reason to understand. More especially is this the case now, when the exigencies of the South, produced by the acts of the North, compel her to the adoption of a new policy—to a new departure in this very matter. It is the duty, as it is the necessity, of the South to supply the gaps in her population and resources by attracting the foreign immigrant into her midst, and there is nothing to prevent her doing this successfully, except apathy and want of intelligent and well directed effort. The point of the wedge once driven in, the initiative once taken by her Legislatures and Executives, by the adoption of similar means employed by the North, and the work is half done already. We possess land in millions of unproductive and unoccupied acres, a fine climate, a fertile soil, and proximity to civilized centres—which have only to be made known to be coveted, and attract the enterprising men of foreign countries, seeking a better investment of their money, their energies, and their time, than the worn-out Old World offers. Let us have done with cant, with the parrot repetition of old slang, and the cultivation of old prejudices—and take this new departure in the right direction. Old Virginia and young Texas are doing it, and why should not our own young, great Georgia, who ought to be as fully alive, and as wide awake as either?"

Too often have we said, with reason, that our people were too fond of the great cities. This country is not filled with men yet, and the empty places are crying out. New York and Boston are not all America for the emigrants from Ireland. We hope our words will be copied in Ireland, when we say that poverty and misery must attend the lives of the vast majority of the poor Irish emigrants who settle down in the great cities of eastern America.

**THE CATHOLIC UNION OF IRELAND.**—The Earl of Granard, as President of the Catholic Union, has issued, on behalf of that distinguished body, an address to the people of Ireland. In this address, the Union asks the people of Ireland to rally round a body which most of the bishops have joined, and the Holy Father has deigned to bless. The Union is, we are told, in the address, no political organization, but one which seeks to attain the most sacred ends by every lawful and constitutional means—by prayer, by persuasion, and by union. The enemies of the Catholic Religion are banded together for its destruction. They corrupt youth by unchristian education; they poison the minds of the unwary by infamous publications; they sap the foundations of law and order by Communistic doctrines; they seek to ignore the sanctity of the marriage tie; finally, in Rome itself, they tear the priest from the altar, and place the musket in his anointed hands. The Union calls on the Catholic people of Ireland to unite to guard their faith, and the faith of their brethren in many lands, from assault; to



assert the invaded rights of the Church, and to uphold the injured honor of religion and God. In Ireland itself, continues the address, it is the duty of Irishmen to unite in the repudiation of un-Catholic and godless education, and demanding for their country a form of education which will make Ireland the home of religion as well as of knowledge. The address then alludes to the Bismarckian attack on the German bishops, and asks, should Irishmen, whose fathers fought the good fight for the liberty of the faith, remain silent and inactive? Passing to the spoliation of the Religious Orders, the Union calls on Irishmen to speak, so that all men may know that Catholic Ireland protests against the robbery of the Religious Orders even now being consummated, and that her sons are united in their resolve to oppose, by every lawful means, the invasion of the Church's sacred rights. Finally, the address alludes to the countless insults to which the Holy Father and religion have been subjected in Rome, and calls on Irishmen to "unite in protesting against the violations of laws the most venerable, of rights the most indisputable, and of the person the most sacred on earth."

**THE PARSON AND FARO.**—The New York Senate relieved the dullness of legislative proceeding, the other day, by perpetrating a rather shabby joke upon one of its reverend members of the Methodist persuasion. The Gambling Act was up for consideration, and O'Brien, the father of the bill, requested Rev. Chatfield to introduce it. This gentleman, who knows less of cards or gambling than of Hebrew, complied, when some of the Senators, on humorous thoughts intent, began to assume airs of astounding ignorance of this most important of legislative accomplishments. Led by Lord, Senator after Senator rose, and, first gravely professing that, without some enlightenment on the mysteries of the bill, they could not vote for it, successively called on the unlucky Chatfield to explain what "faro" was, (Lord pronounced it fareo) what were the duties of a "lay-out," what a "banking" game consisted of, etc., etc. After making two or three vain attempts to reply, and evoking roars of laughter, among which O'Brien's voice was the loudest, Rev. Chatfield sat down and defied his tormentors in grim silence.

#### FARM NOTES.

**IMPROVEMENT IN STRAWBERRY CHESTS.**—As the berry season is at hand, it may not be amiss to notice a marked improvement in chests, now for the first time offered to the trade. The drawers have formerly rested upon small cleats, and one chest would only answer for a single size of drawers. By using a shelf of thin wood, which slides into grooves in the partition, cut by the saw, any size of drawer can be used in the same chest.

This improvement is a marked advantage and a great convenience. Various styles of free packages are just suited to shipping in these chests. They, with other improvements in boxes, can be found at the Union Box Factory, whose advertisement will be found in another column.—*Rural Press*.

**PACKING EGGS.**—A subscriber to the *Rural Press* writes: "As there appears to be a growing interest among the people, in regard to poultry, and many persons being desirous of obtaining eggs, but being doubtful whether eggs will hatch after being sent a distance by rail or stage, I thought I would give my experience through your valuable paper for the benefit of those interested. In January I purchased one dozen white Leghorn eggs, from Mr. Geo. B. Bayley, P. O. box 659, San Francisco for which I paid him \$10. They were by mistake directed to Yountville, Napa Co., and were forwarded from there by stage to Sebastopol, Sonoma Co. The eggs were put under a hen the 1st of February, and on the 21st there were 11 chicks hatched from the 12 eggs. Mr. Bayley's manner of packing eggs for hatching, is such that it is almost impossible for them to be injured by transportation."

**CALIFORNIA FRUIT.**—The business of shipping fruit from this State, now fairly started, must increase rapidly and this year it will be more extensive than any previous. By the experience of the two past years, our shippers have learned just when and where the fruit should be sent, and how it should be packed; and will probably double their profits on last year. Perhaps the largest shipper in the State is C. F. Reed, of Yolo county. One of his consignments last year, was to Liverpool—a distance of 6,000 miles—by railroad and steamer. After paying all commissions and freight, the fruit yielded a net profit larger than the value in Sacramento. Reports from all parts of the State indicate that the frost had done no harm to the fruit, and that the yield this year will be large and of the best quality.—*Solano Republican*.

**DON'T SELL THE BEST EWE LAMBS.**—One of the principal sources of revenue from a flock of long-wooled sheep, says a correspondent of the *Boston Cultivator*, is

the early lambs, which, if well grown and fat, always command a good price. In several instances coming under our observation, parties made—we thought and still believe—a mistake in parting with their ewe lambs, instead of holding them and reducing the flock to the desired number by culling the old ewes. There are two ways to keep up the standard of a flock. One is the policy that keeps all the best animals that are bred from it, selling those that are below the average in symmetry, style, and all the more desirable characteristics. The other is the policy that looks outside the flock for all improvements, by the purchase of the better animals that other breeders have had the judgment to cultivate and the prudence to preserve. There is a fair remuneration in the business for the man who pursues the one, occasionally infusing a strain of new blood, if it can be found in animals better than his own. The man who pursues the opposite policy must needs start rich and die young if he escapes poverty. Carefully select the best sheep to keep, though the butcher offers a high price for them. It is by such a course alone, coupled with high feeding, that the best animals can be bred and grown.

**FARMING IN MONTANA.**—A correspondent of one of the Chicago papers writes from Deer Lodge: "I am credibly assured by reliable men that the average crop of spring wheat is about 50 bushels to the acre; oats, 70 to 80 bushels, and very heavy; and, as to potatoes and vegetables, there is no end to the big stories about the yield—from 400 to 600 bushels have been raised to an acre of ground, and I have never seen potatoes of so fine a quality. I find butter on the tables here, made from the bunch or buffalo grass, which cannot be excelled in Orange County or elsewhere, and it is now selling at 40 cents per pound. Wheat is only worth 2½ cents per pound, oats 2 cents, and the best beef cattle 5 cents. The agricultural interests are fast gaining on every other industry in the Territory. In fact, there is no market for the agricultural products of Montana to-day; no sale for cattle, and there are numerous herds ready for the market; no sale for oats and wheat, and large quantities remain unthreshed. The people are wanting here as elsewhere for cheap transportation."

**GETTING TREES WELL STARTED.**—"Johnson," in the *American Rural Home*, says that last spring he cut down to the ground 15,000 apple trees one year from the graft, all from two to three feet high, and that now they have new tops from three and a half to five and a half feet in height, with a single, smooth, strong and stalky stem, and are better rooted than two or three-year-old trees usually are. He thinks that cultivators often make a great mistake in not seeking to develop roots rather than tops during the first few years of the life of the tree. We frequently see, says the *California Agriculturist*, just such silly articles as the above going the rounds of the press. "Developing roots instead of tops!" As though roots and tops cannot grow at the same time. The fact is, that they grow better together than separated in any shape. There are cases where a stalk is bark-bound, injured by borers, being exposed to sun or other cause, when it may be better to cut back and give a new shoot the main growth. But the wholesale moving down of nursery or orchard trees, as above stated, would not result in good. Every such backset will shorten the life of the tree. Because some trees when thus cut back make a vigorous growth, it is no sign that it gives vigor to the tree to so misuse it. But the tree exhausts an undue amount of vital energy in the effort to make a top to supply itself with breath through the leaves. We strenuously oppose the indiscriminate, severe cutting back of any kind of a tree. Nature needs no doctor, but if doctors would study nature a little closer they would be the wiser and do less damage.

**PLANTING TREES.**—It is best, when there is room enough for it, that fruit trees should be allowed a separate piece of ground, near the house. They can be better cultivated there; their fruit can be better cared for and collected; beside, except when loaded with fruit, they are most unornamental trees, nor do they afford so good shade as some others.

Most people wish to have an orchard in grass. It is certainly prettier, but it is doubtless injurious to young trees, and almost sure to produce disease and death. When trees in a nursery are to be planted in a sod lot, we would with a plow turn down the sod from one end of the piece to the other, about three feet on each side of the row, for planting. This gives the roots sun and air, and does not sacrifice the whole ground. These spaces of six feet in width should be plowed once or twice during the summer, and kept free from weeds and grass. Young trees require, for their well-doing, cultivation and care. Most people either do not know this, or will not regard it; but those who do will find their returns, in looking at fine trees and eating fine fruit, in half the time of the others.

The best young orchards are now often cultivated with root crops, (or other green crops)—if in alfalfa or other crops, they are plowed under upon going to seed. It is

well to plant peach, apricots, nectarine or almond trees alternately with apples or pears, for they mature soon, and are apt to perish or decay before the others require the room. We mean, plant the orchard as it is intended to stand at once, and then put between every two trees a peach or an apricot, etc. Cultivators are beginning to find that good orchards are as profitable and pleasant an investment as they can make.

It is of the utmost consequence, when planting, that good trees be procured; the difference in the expense between good and poor ones is nothing in comparison with the disappointment that comes from waiting three or four years, and then finding but a poor or common fruit in place of the finer sorts which all should take care to get. Whenever it can be done, trees should be got near home; a long transportation is a great check.

Ornamental planting is almost another thing, and can be spoken of with less definiteness. Nothing adds more to the beauty and comfort of a dwelling than fine shade trees; and hardly any thing requires more care or taste than their disposition. It is not desirable to shut out the view of or from the house, and yet you want enough for shade, seclusion, protection and elegance. Evergreens are well when judiciously mixed in with the rest, but we do not want too many of them.—*Rural Press*

**BEET SUGAR.**—The *Rural Press* has a sample of sugar from the beet sugarie of Sacramento, and says it has never seen superior sugar, either from beets or cane. The crystals are large and brilliant, and the sugar is free from every impurity. The company has erected a cooper shop to ensure regular supplies of barrels; and it is contemplated to put up a distillery, to convert its molasses into pure spirit. The syrup that remains, after the sugar is extracted from beets, is not suited to table uses.

This company has not made a dividend for 1872. It has levied assessments, but it is not to be inferred that it has not made profits. Besides the permanent improvements and the new inventions it has added, it has made purchases of rich land at low prices; thus judiciously re-investing its profits.

It is known that a war among the sugar refineries of San Francisco reduced the price of sugar, and curtailed the profits of our beet sugaries. The Sacramento works saved themselves by opening a market for their sugar in the State of Nevada, without the intervention of San Francisco.

The outlook for 1873 is full of promise. The company is planting largely. At least 1,200 acres of beets will be cropped this season for the Sacramento mill. This will yield 18,000 tons of roots and 1,400 tons of sugar. The lowest profit on this would be \$75,000 on a capital of \$200,000.

As the success of beet sugar making is now assured, it is probable that new mills will be started elsewhere. Santa Clara, Stockton, Mission of San José, Antioch, Vallejo, Napa, Petaluma, Sonoma, Healdsburg, Santa Rosa, Marysville, Gilroy—each should have its sugar mill.

It is well to understand a sixty-ton-a-day sugarie can not be put up and worked with less capital than \$100,000—besides whatever land may be bought. It is also well to have it understood that high-priced land should not be preferred for beet sugaries. It is wise to go a little further and buy cheaper land, that your stock may not be burdened with overweight of high-priced land, high taxation and high-priced beets.

It should also be known that there are two entirely different processes of making beet sugar. That at Alvarado, and that at Sacramento. There is a difference in the first cost and in the running expenses. Both make excellent sugar, and both are under the personal direction of very able and very reliable experts. Both systems have therefore been thoroughly tested; and it will not be difficult to make reliable comparisons, for there is harmony between the two factories, with only such generous rivalry as tends to promote fair exposition. These two sugaries are an honor to our State; and their enterprising founders deserve a monument to perpetuate the memory of their public spirit.

#### THE BEECHERS AND THE POPE.

**MR. THOS. K. BEECHER**, in a late number of the *Christian Union*, comments on an article which had appeared in a former issue of that paper relating to the Papal allocation. It was supposed that the first article was from the pen of Henry Ward Beecher who, with his characteristic peculiarity, had remarked that the Pope had "undertaken too big a job, even for a pope." He refuses to see that the divine principle is always present in the great evolutions of modern society, not only impelling those evolutions of modern society, but consecrating them." His brother, on the other hand, is greatly impressed by the Pope's likeness to his divine Master. He says: "Instead of Rome, read Jerusalem: instead of the Pope, read Jesus of Galilee, and we have another 'big job' undertaken by



one who was in seeming far feebler than this old man of Rome—and nearer, too, to overwhelming disaster. There were no newspapers in those days; but they did what they could to express their huge derision. They wagged their heads as they passed by, and taunted the sufferer with the magnitude of his undertaking—he saved others! he can not save himself! He! such as He, save others!

No doubt, too, there may have been generous and philosophic Sadducees, who talked the matter over, to this effect: "This Jesus was amiable, and, in many respects, able. But he undertook too much. He was not omnipotent! He refused to see that the divine principle is always present in the great evolutions of modern society—impelling and consecrating them! He talked as if the affairs of this world had been going to the Devil. He must need pull up against the stream of destiny, which evermore moves from the breath of God! Dear foolish fellow! But he undertook too big a job!"

Mr. T. K. Beecher is not, however, so unreasoning as to suppose that merely because a man stands out against the prejudices of his age he is therefore to be supposed entirely in the right. But he thinks that when "so conspicuous a man and so venerable a bishop as Pio Nono utters his testimony, protest and warning against the tendencies of the age; and with unwavering constancy, despite his old age, his feebleness and his reduced political power, proclaims the lawful authority of Jesus Christ, amid the clatter and glitter of these boastful times, the thoughtful reader can not help noting that now, at last, this Vicar of Christ, co-called, begins to resemble his master." God takes all long-suffering and patient ways to instruct men, as all of us know; but it does seem a pity that a thoughtful and honest man should, like the thief on the cross, appreciate the divine patience, only when it is being tried to the uttermost. Yet even that is better than the reflections which some of our contemporaries may yet have occasion to make, when, after having done what they could to perfect the Holy Father's likeness to his Lord, they will avow, with the soldiers who pierced him in death, "Verily this was the Son of God."

But Mr. Beecher is not only struck by the present attitude of the Pope, but his reverend brother's fine writing on the subject of evolution seems to him more than suspicious. He questions his assertions that the divine "principle is present in the great evolutions of modern society," and from that knowledge which he has gained from the Scriptures of the designs of God and the teachings of His only Son, takes leave to doubt that the "tendency of human affairs is, on the whole, well pleasing to God." He finds it impossible to believe in Jesus Christ, on the authority of the Gospels, without, also, believing, on the same authority, in the existence of Satan. He sees no meaning, what our Lord and His Apostles say about "the world," "the power of this world," "the prince of this world," if, indeed, "it be true that the races of men are yet to come tiding high upon the shores of immortality, led on and up by the heavenly attractions—and sparkling with the divine principle present in the great evolutions of society." For his own part, he sees many reasons for agreeing with the Pope, that modern civilization is devilish, and he states them in a way, which we can not do better than quote:

"If Satan be the prince of this world, the same having been allotted to him for a season, since his expulsion from Heaven, it can not be denied that the tendency of modern civilization is toward making the most of this world and the 'short time' during which Satan and his captives have it for a home. The tendency of to-day is toward materialism, and the engrossment of man's higher faculties in obtaining control of matter, and in mastering the laws of force. This is the profession of modern science and modern culture. Satan keeps men busy—he absorbs them with the affairs of this world. They even boast that they know nothing, and can know nothing more than the laws of force and matter. In which regard Jesus answers: My kingdom is not of this world, if it were, then would my servants fight. Or, if Satan be conceived as the highest impersonation of self-advancement, as Jesus is of self-sacrifice, then this world and modern economy and science approve themselves singularly selfish and satanic. The theory of evolution contemplates the 'struggle for life' and the 'survival of the fittest' as the central springs of all life and improvement. There is no room for grace or mercy or love. Modern commerce and manufactures recognize the same principles. Devil take the hindmost in this competitive race; yes, and the foremost too. Nations are great in the ratio of their power and self-assertion. Glorious Germany, because she overran France! This is certainly very un-Christlike and very like his opposite. Or, if Satan be Archangel fallen, imperious, proud and loving liberty, and longing for opportunity and spread, then it can not be denied that modern civilization, in its love of liberty and reviling of dignities, strikingly resembles its author."

Two months ago, perhaps, one might have said, with some little show of justice to agree in Mr. T. K.

Beecher's strictures on modern society, one would have needed to be either a philosopher or a Catholic, but, to-day, with lying and perjury faintly palliated and dishonesty openly avowed and justified by the leaders of popular sentiment—the followers, rather—for if the public were sound on these matters the press and the pulpit would not dare to defend them indirectly, even the way-faring man, though otherwise a fool, can not but see that if the teachings of Jesus Christ are divine truth, this world is following the lead of Satan, and that the evolutions of modern society are merely a succession of summer-saults in the direction of the pit. The fruitful seed of our Holy Father's words seems, in the instance of the writer whom we have been quoting, to have fallen into good ground. We hope sincerely that it may yet spring up and bear abundant increase.

#### LATE HOURS AND SHORT LIVES.

AMONG the lesser causes which at present operate against longevity, there is one which is none the less important because so few take it into account. That is the insidious derangement of the system resulting from the late hours affected by polite society. The reparatory powers of sleep are seldom recognized any more than the truth that to yield its fullest benefits this most potent of remedies should be taken at the proper season. What that season is, nature unmistakably indicates. But, as now regulated, how many people, in what is called society, ever get to bed before midnight, at least, during the season? There is a ball, or a party, or a reception to go to nearly every night, which begins, on an average about ten, and ends, let us say, at 2. A young woman who makes it a practice to go to bed at that hour of the morning, for three months in the year together, need not be surprised to find the roses rapidly fading from her cheeks. With young men the result is quite as bad, since the exigencies of business often deprive them of the proper amount of necessary rest. Youth is apt to think the balance of vitality inexhaustible, and to draw against it as lavishly as though age and disease were not. But the older head, to whose pillows sleep is a rarer visitor, can tell them its value. The remedy for all this is very simple. Let our balls and parties only begin a couple of hours earlier. Everybody will have precisely the same amount of enjoyment, get to bed in good time, and get up next morning feeling infinitely better than after one of these midnight routes. For some time past, among sensible entertainers, there has been a movement in this direction. But it should be systematic to be effective. Let it be once understood that it is as unfashionable to come late to an evening party as it is now supposed to be to come early, and a reform, whose value is not to be measured by its seeming triviality, would be accomplished at once.—*N. Y. Times.*

#### A CHANGED CITY.

SINCE the new Government took charge of Rome, the city has undergone a great change—in the language of the day, we shall call it a "progressive" change. New laws have brought new manners. Rome was so quiet under the Popes, and the rest of the world heard so little about the affairs of the Romans, that it came to be the general Protestant belief that they were sleepy slaves, who had no interest in the ways of the world. But the change has made it apparent that, under a different rule, Rome can vie with, and outstrip even New York in "progressiveness." Now, in the official statement of the offenses committed during the past year in the city of Rome, we find that there were 75 homicides; 492 wounds, (not mortal) chiefly stabbing; 50 robberies, with violence; 512 thefts; 65 frauds; 1,529 minor offences. It is also worthy of note, in a progressive way, that in the month of November there were 537 persons arrested, while in the month of December there were 816. A Roman correspondent describes the attitude of the new Government toward religion and art:

The Convent and General House of the Capuchins in Rome is well known. The Capuchins are specially devoted by their rule and their practice to the care of the poor—they are the priests and brothers of the middle and lower classes, and are deservedly beloved for their charity. They, if any, have the sympathy of the people. Their principal convent in Rome contains about 150 Fathers and Brothers. Their chief means of subsistence is drawn from the large kitchen-garden which adjoins their convent. The value of this garden in the market is said to be from 300,000l. to 500,000l. (*i. e.* from £12,000 to £20,000). The Government taxed the Friars to the amount of 4000l (£160) a year for it. On Sunday, February 2, the Procurator-General received notice that the Government would take possession of this garden, and that the Friars were to cease to have the use of it by February 16th. But they would not take it without indemnification. O, no! The sum fixed upon to be paid to them annually is 2000l. (£80) but out of this annual payment the established taxes have to be taken, amounting to 17 per cent!

And that you may see the love of the fine arts is on a par with the religion and morality of the regenerated city. After selling at ridiculously low prices the objects of art that were part of the treasures of the Monte di Pietà, they are beginning to strip the chapel, one of the most beautiful in Rome, and one formerly visited by many foreigners. The architect was Giovanni Antonio de Rossi, and it is said to have cost two million of lire, or £80,000. It is entirely lined with the finest and rarest marbles, and has some fine sculptures. The Holy Trinity is by Domenico Guidi; Tobias is by Le Gros. There are also four beautiful statues of Faith, Hope, Charity and Pity, or alms-giving. Lately have been sold, for a few francs, six candelabra and a cross of brass, but "cissellato" that is cut and worked by hand, with the most exquisite taste. It is said the four fine statues above named are for sale, if not all of them. Certainly, no care is now bestowed on the building, and the rain is spoiling the roof. The other instance is more the affair of certain personages; but it is every-where reported that the renowned Quirinal gardens, the summer pleasure-ground of Popes from Urban VIII down to Gregory XVI and Pius IX, are ruined. That the stoves and green-houses of Gregory XVI have been all made into stables, and that the magnificent vases of orange trees are to be sold as old rubbish. The coat-of-arms of Clement XII, erected over the eastern angle of the palace, the work of Ferdinando Fuga, has been destroyed, and the cultivation of flowers has been totally abandoned. This once beautiful, though quaint garden, embellished by a succession of Popes for summer evenings, each after the fashion of his time, is now a something between a wilderness and a stable-yard. But we live in a utilitarian age, and all this, too, is progress after its kind.

#### COMPULSORY EDUCATION.

WE find in the *Detroit Union* (Protestant) a communication from A. C. R., relative to the subject of Compulsory Education, which puts the question fairly and squarely, and without prejudice. It says: "It is a universally known fact that that portion of our citizens who believe and practice the doctrines of the Catholic Church have, through the press and the forum, repeatedly, I may say continually, expressed their indignation at the bare-faced usurpation of their rights as citizens and members of a religious body, in making them submit to an unjust and shameful school taxation. They are made in the face of their religious principles, in the face of their liberties as citizens of this great Republic, yea, more, in the face of common sense, to contribute toward and maintain a system that their heart, their conscience, and their religion condemn. Was there ever, and can there be a greater absurdity and injustice equal to this? We have expressed our indignation at the injustice of such proceedings; we have called these men who advocate the present school system to a consideration of the encroachments on our liberty. They profess to hold sacred the liberties of all, and do not hesitate to leave our petitions unanswered, or to treat them with scorn and indifference. Although I have not the presumption to state, as one of the speakers did that evening, that seven-tenths of our population were opposed to a park, I do not hesitate to say that there are many more in Detroit oppressed and unjustly dealt with on account of the public school system than there are non-advocates for a city park."

There are upward of 25,000 Catholics in Detroit, who, in their heart, are opposed to your public schools, and whose rights are molested. Mr. Logan Chipman, in his address, made some remarks concerning the extreme poverty in New York city, and placed the blame upon the taxation incurred by expenses for maintaining Central Park. I would refer the gentleman to a recent report given in the papers of this city, concerning Central Park, and he undoubtedly will reconsider the matter. No, it is nothing else but the public school system, and its heavy taxation, that is causing all the immorality and poverty, not only in New York, but everywhere else, Detroit not excepted. The Catholic portion of Detroit is not as wealthy as the rest. If they send their children to the public schools, they feel and know that they must disregard the voice of conscience; that they must sacrifice their religion in regard to their children; and they know that they will receive an education not only imperfect, but according to a Catholic belief, pernicious and destructive. And if, on the other hand, they keep their children away, they must either allow them to remain in ignorance, or go to the double expense of having their own schools. There are numbers of persons who are obliged to almost starve and go naked in order to give their children an education according to their own principles. You may call their ideas nonsensical, and unworthy of consideration; but have they not as much right to think and to be supported, as you have? Are you their keepers, or responsible for their thoughts and actions? I defy any one to prove that they have the authority to usurp our privileges, to enchain our liberties,



and to enforce their own opinions at our expense. If they cannot prove this, why do not these so-called supporters or defenders of our liberties see that justice be done to us? Why, may I ask, do they give their support to a measure so unjust, and at variance to their acknowledged principles? If they do not co-operate with us, it is plain that they only respect liberty when beneficial to themselves. Why do they not follow that golden rule, "Do to others as you would be done by," irrespective of religion, nationality, etc., and let them not at one time be the friend and at another the enemy of our common inheritance, liberty? We are willing to pay taxes for the promulgation of universal education, by which all can be benefited, and not being deterred from any motive to send their children to be educated; but we will never sanction a system that benefits one party to the detriment of the other.

## NOTED IRISH LAWYERS.

ALTHOUGH Irish-Americans have had among them no such brilliant advocates as have adorned the bar of the old country, yet in Charles O'Connor, James T. Brady, and Thomas Addis Emmet, they have shown that forensic genius will bear transplanting. Certainly no man deserves better the respect, both of Americans and Irishmen, than the accomplished advocate and jurist who has preserved his character untarnished amid the corruptions of a bench and bar which he has not unsuccessfully endeavored to purify. No one who has listened to Charles O'Connor's weighty expositions of law, will dispute his claims to professional ability. But few are aware of the kindness and generosity which he has shown toward struggling merit, or the powers of wit and sarcasm which underlie the bland courtesy of his demeanor. It has been wittily said that his name rhymes only with honor, and the resemblance is not merely nominal. We have space for only one of his off-hand witticisms, which illustrates his power of sarcasm. While a son of the great lawyer, Daniel Lord, was arguing a case in the New York Court of Appeals, with more pomposity than force, a stranger inquired of O'Connor, who was sitting near by:

"Who is that was addressing the Court?"

"Ah!" said the veteran, with a twinkle of the eye, "that is Daniel Lord, Jr., and he puts the *Junior* after his name, so that he may not be mistaken for the Almighty."

James T. Brady's wit and humor are well known, and though only the lighter weapons in his intellectual armory, yet they were sometimes more effective than reason or eloquence. Every body knows that a jury is often affected by a sportive sally, but it sometimes happens that grave judges are impressed by the same means. In such cases the stroke or humor or fancy flashes more light upon the question at issue than the most labored argument. A felicitous quotation has often carried the day in a deliberative assembly; and it is no wonder that a lawyer like Brady should have won a jury in this way. On one occasion, while arguing a nicely balanced case, he became so excited in his tone and gesture that a dog, belonging to one of the jurors, who was snugly concealed under the bench, came out and barked at the orator. In an instant the speaker turned his attention to this unexpected opponent, and, with admirable readiness, exclaimed: "I am Sir Oracle, and when I open my mouth let no dog bark." It is hardly necessary to say that the dog was not the only discomfited party in the court-room.

Brady's humor was well shown in a remark which he made to Chief Justice Bronson, before whom he appeared in a case so doubtful that the plaintiff, his client, had been non-suited at the previous trials. The reason for these failures was, that he had stopped before making out his case, and Brady, who re-stated it, said, in conclusion: "And hereupon the plaintiff rested."

"Rested, sir," said the astute Chief Justice, who saw the deficiency in proof which had proved fatal to the plaintiff once, and as Brady feared would do so again; "rested, sir; why did he rest?" "If your honor please," replied the lawyer, "that question has given me much anxiety. I have devoted nearly two weeks to a reason why, at so early and inconvenient a period in this controversy, the plaintiff rested, and I have, at last, arrived at the conclusion, and it is, in my judgment, the only one that can be sustained on principle and authority, that he must have been very much fatigued."

To retreat from an untenable position often requires more skill than to advance under favoring opportunities. Brady showed this ready adaptability in a case which he had already advised his client was so weak that it could not be gained; but, having fairly entered upon the trial, did all he could to succeed. The judge, however, after hearing a part of the able argument of the opposing counsel, which left little chance for the other side, intimated his opinion so plainly, that Brady, seeing no other way to retreat, blandly inquired: "May it please your honor, who is engaged on the other side of this case, besides the judge?"

This story recalls a similar hit by Richard O'Gorman, formerly Corporation Counsel of New York, against a judge whose leaning toward his opponent was as marked as his ignorance of law. O'Gorman did not hesitate to intimate to his honor that he ought not to try a case in which he was personally interested.

"You are wrong, sir," exclaimed the judge, with great vehemence. "I am no partisan in the matter. I have no interest in either of the parties to this suit. I administer justice in the case indifferently."

"Very indifferently, indeed, your honor," was the stinging retort of the nimble-witted advocate.

Curran could not help being brilliant either in society, in Parliament, or at the bar; but the courts undoubtedly witnessed the finest displays of his wit and eloquence. There he made his best political orations, and the defence of the leaders of the rebellion of 1798 was his crowning effort. Indeed, it was from the receipt of a brief with twenty guineas, which he found on returning to the house in a state of despondency, at being unable to pay his rent, that his fortunes were assured. We can appreciate the keen sense of injustice which barbed his satirical shafts against Lord Clare, who, in excluding him from all practice in his court, violated the rights of the community as well as the privilege of counsel. Curran's pecuniary loss, by the Chancellor's arbitrary conduct, he always estimated at £30,000, and when it was possible, Curran did not fail to retaliate upon the unjust judge. On one occasion, the Chancellor, instead of attending to his argument, turned his head aside, and began to fondle a pet dog, that sometimes followed him into the court.

The counsel, very properly, resenting this indifference, stopped short in his remarks, and, as the judge started, said: "I beg pardon—I thought your lordships were in consultation." Being interrupted by Lord Clare, while addressing the Lord Lieutenant and privy council of Ireland, in behalf of the commons of Dublin, Curran, who saw that the Chancellor was dead set against him, thus hit off the unfavorable side of his mind and manner: "I am aware, my lords, that truth is to be sought only by slow and painful progress. I know, also, that error is in its nature flippant and compendious; it hopes, with airy and fastidious levity, over proofs and arguments, and perches upon assertion, which it calls conclusion."

This readiness and power of retaliation were shown by Curran in his early experience at the bar. Having remarked, in a case before Judge Robinson, that he had never met the law as laid down by his lordship in any book in his library—the judge contemptuously said: "That may be, sir, but I suspect that *your* library is rather small." This sneer at his circumstances from a judge who was known to be a partisan pamphleteer, who shielded his violent attacks on liberal principles behind the mask of the anonymous, roused the ire of the young barrister. "I find it more instructive, my lord, to study good works than to compose bad ones; my books may be few, but the title pages give me the writer's names; my shelf is not disgraced by any of such rank absurdity, that their authors are ashamed to own them." After some further sparring, the judge petulantly exclaimed: "If you say another word, sir, I'll commit you." "If your lordship should do so," replied Curran, coolly, "we shall both of us have the consolation of reflecting that I am not the worst thing your lordship has committed."

It was characteristic of Grattan's liberality that he should have returned half the fee in the first case that he argued at the Irish bar, which it may be encouraging for beginners to know, that he lost. He amusingly describes his change of circumstances, in a letter to his friend Broome. "I am now becoming a lawyer, fond of cases, frivolous and illiberal; instead of Pope's and Milton's numbers, I repeat in solitude Coke's distinctions, the nature of fee-tail, and the various constructions of perplexing statutes."

Burke's objection to the study of the law, that it narrowed, while it sharpened the mind, was certainly not applicable to Grattan, who made it the weapon of patriotism, liberality and truth. It undoubtedly aided him in those famous Parliamentary orations which did so much for the cause of his country. "I stood up for Ireland, and I was right," he said, on his death-bed, when with a love for home, greater than a desire for fame, he expressed a wish to be buried in Moyanna rather than in Westminster Abbey, only yielding at last to the urgent solicitations of his friends that the shrine of British genius should hold his remains. With the paper containing his views on the Catholic question in his grasp, the great patriot passed away, dying, as he declared, with a love of liberty in his heart, and a declaration in favor of his country in his hand.

In the limits of this article, it is impossible to more than allude to such distinguished Irish lawyers as Plunket, Sheil, O'Connell, and others who have left their mark on the forensic annals as well as in the political history of their country. Patriotism more earnest and sincere, eloquence more captivating, and wit and humor more keen and sparkling, it would be hard to find in lead-

ers of the bar of any other land. Their example is full of encouragement for Irish-Americans who have such a wide field of usefulness in this country, where their efforts are met by no such arbitrary restrictions as opposed those of the great lawyers and statesmen of Ireland.—*Boston Pilot*.

## SIERRAS.

Like fragments of an uncompleted world,  
From icy, bleak Alaska, white with spray,  
To where the peaks of Darien lie curled  
In clouds, the broken lands loom bold and gray.  
The seamen, nearing San Francisco Bay,  
Forget the compass here; with sturdy hand  
They seize the wheel, look up, then bravely lay  
The ship to shore by snowy peaks that stand  
The stern and proud patrician fathers of the land.

They stand, white stairs of Heaven—stand, a line  
Of climbing, endless and eternal white.  
They look upon the far and flashing brine,  
Upon the boundless plains, the broken height  
Of Kamiakin's battlements. The flight  
Of time is underneath their untopped towers.  
They seem to push aside the moon at night,  
To jostle and unloose the stars. The flowers  
Of Heaven fall about their brows in shining showers.

They stand, a line of lifted snowy isles,  
High held above a tossed and tumbled sea—  
A sea of wood in wild unmeasured miles:  
White pyramids of faith, where man is free;  
White monuments of Hope, that yet shall be  
The mounts of matchless and immortal song.  
I look far down the hollow days; I see  
The bearded prophets, simple-souled and strong,  
That fill the hills and thrill with song the heeding throng.

Serene and satisfied! supreme! white, lone  
As God, they loom above cloud-banners furled;  
They look as cold as kings upon a throne;  
The mantling wings of night are crushed and curled  
As feathers curl. The elements are hurled  
From off their bosoms, and are bidden go,  
Like evil spirits, to an under-world.  
They stretch from Cariboo to Mexico,  
A line of battle-tents in everlasting snow.

—*Joaquin Miller in Overland Monthly for April.*

## A YOUNG, BUT GROWING CITY.

IT is stated that four years ago the new city of Duluth had no existence, not even in name. Now the people of Chicago are beginning to look upon it as a mart of internal commerce and trade which is not to be despised, and as increasing in population and all the great essentials of a rapidly growing city. From the time that a member of Congress rose in his seat and poured out floods of eloquent irony on the embryo city, hoping to extinguish it forever, and prevent the centering there of any important commercial interests, it began to rise, Phoenix-like, from its former obscurity. So far it has exhibited much more vitality than did Chicago in its early days. It has been remarked, and with truth, that the latter city was really an old town, comparatively speaking, before it presented such showing as can be at this time by the young city of Duluth. From a population of fifty, in 1870, it has grown to one of over 5,000. It has two railroads, two newspapers, and, as statistics before us show, its trade of last year amounted, for goods entered, to \$1,205,722, and the duties to \$640,497. Of shipping, the arrivals were 369 vessels, mostly steamers, with a tonnage of 204,159 tons, while the departures were larger in number, but about the same in tonnage. Since August, 1870, when the railroad at St. Paul was opened, there have passed through Duluth to an eastern market between 2,000,000 and 3,000,000 bushels of wheat, and nearly 400,000 barrels of flour; while among the imports were over 70,000 tons of railroad iron, 90,000 barrels of salt, and 40,000 tons of coal. When compared with the great cities of the day, these beginnings may appear small, but they are expanding fast, and the contemplated branch of the great Canadian and Pacific Railroad trunk line, which is to connect with this city, will contribute largely to its prospects and material resources, if the administration of its transportation facilities is conducted with good judgment and wise discrimination.

## A LONELY DEATH.

INFORMATION has been received at this office of a sad and terrible case of neglect and desertion attending a small-pox patient in the lower section of the city, which, if true in every particular, forms one of the most harrowing chapters of cold-hearted neglect that has come to notice for some time.

The unfortunate victim of this scourge is one William Evans, who was taken sick several days ago, and conveyed to his boarding house on Canal Street, near Pine. It was soon discovered that his symptoms were those of small-pox. The case was reported to Chief Cullen, who gave immediate notice to the Secretary of the Board of Health. The unfortunate man is supposed to have lingered throughout his whole sickness, without as much as medical assistance or the least attention from any one.

Last night the people residing in that neighborhood were startled and terrified by hearing loud and continued shouts of



"Water, for God's sake, water," the sounds coming from the room supposed to be occupied by the unfortunate small-pox patient. This morning the mystery was solved, as the man was ascertained to be dead.—*Reading Eagle*.

Commenting on this, the Philadelphia *Standard* says: "We disapprove of 'vows,' 'vocations,' and such like Romish trash. Let all women be wives and mothers with happy families, etc., etc., no 'bars,' and 'jails,' and 'self-immolations' or any 'medieval rubbish.' This is the cry of some hypocrites, and of many who know no better. In the midst of it all, we hear the cry 'Water, for God's sake, water!' We hear it, and the people are 'startled.' It is loud, and it demands a hearing. A suffering fellow-creature is ill, dying. He demands 'Water.' But he is poor, he is unattended, and he dies—dies alone, dies without a friend to close his eyes. 'Ah! but his disease was small-pox.' Deadly, disfiguring small-pox, and we all know what that is.

Well, in the dark Middle Ages there were lepers—foul, ulcerous lepers—lepers whose touch was pollution, and whose breath was hideous. And there were troops of devoted men and women, who called themselves 'Servants of the Lepers,' who waited on them, nursed them, fed them, as if they were their dearest friends.

But then they were 'besotted,' 'superstitious,' 'priest-ridden.' Perhaps so. But some such would be handy in Reading, Pa., United States, and in many other places.

'Water, water!' Water material for the thirst of the body, water spiritual for the refreshment of desert lands."

#### JEAN BAPTISTE MARIE.

THERE is strange power to move the heart in the thought that one of our own race, sex, rank, has, amid the same temptations with which we ourselves are beset, fought a weary battle in the world, conquered the weakness of the flesh, and risen victorious over the power of the devil; and finally, it may be, is raised on the altars of the Church for our imitation and invocation. And if the remembrance of those who in earlier times have attained to the crown of sanctity, gives us such courage, what may we not feel when we read of those who in our own day have dwelt among us as hidden saints, living representatives of Jesus Christ, bearing witness to Him in this age of unbelief?

In the last century, about 1770, a poor beggar sought shelter for the night at a humble cottage in the village of Dandilly, near Lyons, where lived a laborer and his wife of the name of Vianney. They were poor, but very hospitable, and never turned away from their door; so he rested and passed on his way, leaving a blessing behind him.

Sixteen years after this, when the poor beggar had become the Blessed Benedict Joseph Labre, a sixth child was born in the humble cottage, May 8th, 1786, and baptized the same day, by the name of Jean Baptiste Marie. His mother dedicated him from his birth to the service of the Altar, and lost no opportunity of drawing his young heart toward God. "My little Jean Marie," she used to say, "it would give me great pain were I to see you offend our good God;" and in truth the child's heart was early filled with a love of holy things, and specially with that relish for solitude which the saints have ever felt. At three and four years old he would hide himself to pray alone, and up to the time when the Revolution shut the doors of the churches and hunted down the priests, he showed such devotion at Mass that the neighbors remarked, one to another, he must surely be meant for a priest. His first communion was made at eleven years old, at one of the midnight masses, then celebrated in secrecy and fear from house to house during the reign of terror, and then the child returned home to spend some years of work among his young companions; years which he seems to have considered among the happiest in his life—for he then prayed continually while working in the fields; and when the others slept, he would lie down with them and seem to sleep, while in reality his soul was communing with God, wrapped in meditation.

When the churches were reopened, the new curé of the parish, one of those saintly priests who had continued his ministries in secret at the peril of his life, under the reign of terror, took him under his protection, and he began to undergo a course of instructions, preparatory to the regular training of the Seminary. It was soon discovered that not only was poor Jean Marie profoundly ignorant, but he seemed not even to have the capacity for receiving instruction, and he himself almost despaired of attaining sufficient knowledge to enable him to become a priest. However, he bethought himself that what was impossible by natural means, might be gained by supernatural help; so he set out on a pilgrimage to the tomb of St. John Francis Regis, begging food and shelter as he went; and his perseverance and faith were rewarded, for, on returning home, he found that all his difficulties had vanished, and he was able to study sufficiently well.

Not long after this, a more serious hindrance again

put a stop to his efforts. The conscription began, and although Jean Marie's good master, the Curé d'Ecully, had sent up his pupil's name for inscription on the register of the Seminary, by some unaccountable mistake this was never done, and he was carried off, with the other young men of the place, to serve under the Emperor. His grief was so great that he fell ill, and was therefore left behind for six weeks in the hospital. At last he recovered sufficiently to join his regiment, and on the morning when they were to start for Spain, Jean Marie went to pray in a church, as was his custom, forgot the hour, and found himself again left alone. So he applied for a certificate, and set off on foot to join his regiment, with a very heavy heart, and many fears, lest on arriving he should be put in chains as a deserter, according to the usual practice.

While he was walking on, rosary in hand, a stranger came up to him, and asked him some questions as to where he was going, and why so sad, after which he desired the young man to follow him; and leading the way, took him through woods and desert places for many miles, until they arrived at a lonely house, when, after saying a few words, the stranger disappeared, leaving Jean Marie to the care of a most hospitable shoemaker and his wife, who kept him that night, and next day passed him on to a small village, called "Les Noës."

Here he was presented to the mayor, who received him very kindly, assured him of his protection, and sent him to lodge with a good widow woman, with whom he remained for more than a year, under the name of Jérôme, working in the fields, teaching in the school, and making himself very useful. He won all hearts, both by his diligence and extraordinary piety, and when, at length, it was considered safe for him to return home, the village grieved to lose him.

We may pass rapidly over his life at the Seminary before ordination. He was almost equally remarkable for his piety and his want of intellectual power. He failed in his examinations, however light, and nearly sent the good curé, his master, into despair. Indeed, when he presented himself as a candidate for Holy Orders, the directors of the Seminary debated long on the impossibility of accepting him. At last the Vicar-General, to whom the matter was referred, after some thought asked, "But is this young Vianney devout? Does he pray fervently? Has he much devotion to the Blessed Virgin?" They replied that he was a most holy youth. "Very well, then, I will receive him, and grace will do the rest." So the candidate was accepted, and ordained sub-deacon, July 2d, 1774, deacon a year after, and priest six months later, when he went back to his old master, the Curé d'Ecully, as Vicar.

Here he remained until the death of M. Balley, master and pupil vying with one another in holy practices of prayer and mortification, and devoting themselves to the service of the poor. But before long, the good curé died, worn out by his sufferings under the Reign of Terror, and M. Vianney was nominated to the sole charge of a little village not far from Lyons. His mission was couched in these words: "Go; there is not much of the love of God in that place; you must bring it there." And so the Curé d'Ars went to his new home.

#### ARS.

Ars is a small, solitary, uninteresting-looking village, surrounded by a flat country, principally laid out in corn-fields, and seven or eight miles from the nearest railway station. Its inhabitants, at the time we speak of, were mostly laborers of the usual stamp, working all day in the fields, coming home at night to drink in one of the two public houses which even this small place possessed. On Sunday they assembled with their families on the green near the church, where dances and all kinds of amusements were kept; and if the weather was fine, and their corn ready for harvest, they did not scruple to spend the day in gathering it in, leaving the church to the women.

The church itself was a small, bare, white-washed building, left desolate all the week, perhaps not even filled on Sunday, for the love of religion was almost dead in the hearts of the people. And to this place came the young curé, his heart all burning with zeal, and prepared, at any cost, to devote himself to the service of his people.

He began by continual prayer before the Blessed Sacrament. Before the sun rose he entered his humble little church, and there prayed throughout the day. This struck the people, and they began to watch him closely. Then came rumors from the place he had left, of his great holiness, and by and by, one said to another that a saint had come among them. He visited them too, each family, one by one, giving sympathy, help, advice, as they needed, and speaking as one who loved them each and all.

Before long he found that even here were some souls leading a devout life, and these he gathered together to aid him in his work of reformation. Mademoiselle d'Ars, the lady of the neighboring chateau, who led a truly, holy Christian life; a poor widow, Catharine Lassagne,

who acted as his servant; and a lady, Mdle, Pignaut by name, who had come from Lyons on purpose to live near the holy Curé d'Ars, and lodged with the widow Catharine, giving all her fortune to the poor, through M. Vianney; these were his first helpers.

With these three he established the Confraternity of Perpetual Adoration, and one of the three were always henceforth kneeling before the Tabernacle, drawing down, who knows what blessings, on the place. Then he gave a service every night in church, composed of instruction, Rosary and evening prayers, which was soon attended by crowds of men and women, who, when their day's work was done, thus learned to find rest at the foot of the Altar.

He established the Confraternities of the Rosary and of the Blessed Sacraments too—the one principally for young women, the other for men.

When he found he had gained the confidence of the people, he set himself to put down all the various abuses which prevailed among them, such as dancing, working on Sundays, (of which he had the utmost horror) alehouses; and, most of all, to cure the general indifference as to religion, which prevailed.

This reformation was not the work of a day; but it was accomplished at last, and Ars became a model village. The church, too, was restored by degrees, and one after another five small chapels added to it, witnessing alike to the zeal of the priest, and the awakened piety of his flock; and at the completion of the work, M. Vianney, with his whole parish, undertook, and successfully accomplished, a pilgrimage of thanksgiving to the shrine of Our Lady of Fourvières, a church which crowns the heights above Lyons, surmounted by a large gilt statue, and possessing a miraculous image, much visited by the people round.

Now that the church was restored, and the people regained to fervor, his next thought was to found an orphanage; and so, gathering together two or three young girls whom he judged fit for the work, he sent them to be trained under some regular Sisters of Mercy, and then established them in a house which he had built with all the money he possessed, and in which he gathered together so many children, that before long a new house had to be built, in which more than sixty orphan girls were fed, clothed and educated, besides those who were taught daily in the schools.

This orphanage was called "La Providence," and was the scene of some out of the numerous miracles worked by our saint. We must relate one, though it has become almost as well known as the very name of "La Providence" itself.

One day the good sisters found that they had neither bread nor flour sufficient, nor any thing else wherewith to feed the large household dependent on them. They therefore went to the curé with their troubles. He told them to place all the flour they had, with some yeast, in the usual kneading-trough, to cover it and leave it till next day. They did so, and on opening it and beginning to knead the dough, it rose and rose till it filled the whole trough, and they made as much bread as if the handful of bread had been a sack. Other instances were not wanting in which this humble village curé seemed treading in the very footsteps of the wonder-working saints of old times; and this, added to the reformation he had wrought, and his extraordinary life of mortification, (for he lived at one time on nothing but a little flour and water baked into cakes, or bits of dry bread, and confessed to having sometimes eaten three times only in the course of a week) made his fame spread not only in his own diocese, but throughout France, so that pilgrims began to flock to Ars from all parts to visit this extraordinary man and receiving his blessing.

And now began that last, and to us, most wonderful part of his life, in which he was occupied all day and far into the night, daily and hourly, until his death, in receiving those who came to him, whether from curiosity, for help, or healing. At first they came principally to ask his prayers; then experienced, sometimes all unwillingly, his super human power in the discernment of spirits. He gave spiritual help to all who asked; he prophesied their future, read their troubles before they spoke, and comforted them with a look. The most hardened sinners, scoffing unbelievers, invincible heretics, he brought to his feet in humble submission, and all was done with the simplicity of a child.

The miracles wrought by him might fill a volume, and are too numerous to be even alluded to here; but not the least wonderful among them are those which he wrought on the souls of those who came to him by hundreds, so that he may be said to have passed the last years of his life in the confessional, not one of whom ever went away untouched by grace or healing gifts.

It is said that a crowd assembled each night to wait the opening of the church door, which took place at about from 12 to 2 A. M., and then the church became so thronged that it was almost impossible for the Curé d'Ars himself to pass from his confessional to the altar, where he said Mass at six or seven o'clock. Many peo-



ple waited for several nights together in the porch, before being able to reach him.

The whole day was spent in reciting his Office, Catechism, and hearing confessions; but if by chance he left the church to visit some sick person, or superintend his beloved "Providence," it required two men to guard him from the crowds which pursued him, seeking his blessing. At length his strength was quite worn out. He grew weaker and weaker every day, and the summer heat to which he was exposed, sitting all day long in a close confessional, amid crowds of people who themselves were forced to leave the suffocating atmosphere from time to time for a few moments in the open air, gave him untold suffering, which he bore without a word. One night, the 29th of July, on coming home from his day's labor in the confessional, he sank down exhausted, saying, "I can do no more." The next morning he was unable to rise, and for four days he lingered, growing gradually weaker.

The people were in consternation, and spent all their time in prayers, novenas, and pilgrimages, for his restoration; but he only shook his head when implored to ask God himself for recovery to health, and signified his wish to receive the last Sacraments, which were given to him on Tuesday the 2d of August. Next day the Bishop came to bid him farewell, and was received with tears of joy by the dying saint, who lay in silent communion with God, and preparations for the time when the labors of a long life spent in Him and for Him, should be crowned with the sight of the Beatific Vision.

At length, on the morning of the Feast of St. Dominic, Thursday, August 4th, he passed away, very gently and peacefully, while the priest who recommended his soul spoke the words, "Let the Holy Angels of God come forth to meet him, and lead him into the Heavenly City, Jerusalem." The body was for two days exposed to the veneration of the faithful, who came in crowds to touch it with medals, crosses, etc., and on Saturday, a grand funeral service was performed by the Bishop, and the remains of the saint were laid beneath the stones of the little church he had loved so well.

This paper has already outstripped the proposed limits, yet we have merely touched upon the exterior life of the holy Curé d'Ars, while much both of that and of his interior life, remains untold. His spiritual trials were many, long and terrible; and the consolations and supernatural visitation with which God comforted His servant were in like manner manifold.

Among the various mysteries and devotions of the Church, he was specially attracted to the doctrine of the Immaculate Conception and the Blessed Sacrament, and his name will ever be joined to those of his patron, Saint John Baptist; and his "little saint," to whose intercession he attributed most of his miracles, and to whom one of his chapels is dedicated, St. Philomena.

Three years ago, we visited Ars. There all is kept lovingly, reverently sacred, as far as may be, the same as on the day when he stood among his people for the last time. His little room is shown, with its bed, table and chair. The pictures on the wall and two or three reliquaries; his cassock and surplice hanging in the cupboard, as he left it, the small covered "casserole" or pipkin from which he took his chocolate, with its spoon and napkin; and some old tattered dusty books.

In the church we saw his confessional, chipped and broken in the attempt to cut away pieces as relics, and now kept behind iron gates in his own favorite chapel of St. John Baptist.

On one of the pavement stones is the outline of a chalice—no name, no other sign; and here is the resting-place of the saint; the tomb endowed with miraculous virtues, where pilgrims are kneeling all through the day, and from whence, even now, healings and blessings go forth continually. The processes for beatification are already begun, and many miracles have been worked at the grave of him who even in life possessed this gift in an eminent degree. The "Providence" is carried on by regular Sisters of Mercy, who hold monthly retreats for such among the pilgrims as desire to avail themselves of this great privilege; and there we saw the old kneading-trough, referred to in an earlier part of this paper, and heard from eye-witnesses the account of miracles which had lately taken place.

What must the saint feel now, if it is permitted to him to know of the desolation so lately spread over fair France? May he pray for her, his own dear country, that, in the midst of the fiery trial to which she is subjected, she may at length remember Him whom such multitudes of her sons have forsaken, and turn again to His Faith, His service, and His forgiving love.

REGULATIONS FOR LENT, IN 1873 FOR THE DIOCESE OF SAN FRANCISCO.—1. All the week days of Lent, from Ash-Wednesday till Easter Sunday, are fast days of precept, on one meal, with the allowance of a moderate collation.

2. The precept of fasting implies also that of abstinence from the use of flesh meat. But, by dispensation, the use of flesh meat is allowed in this Diocese during Lent, except on the following days, to wit: the Wednesdays, and Fridays, the Ember-

days, and the Thursday and Saturday of Holy Week; on which days there is no leave to use flesh meat, except by dispensation from the respective pastors, which they are hereby authorized to grant in cases of necessity, to be judged by them. All Saturdays are also days of abstinence, but not of obligation.

3. The promiscuous use of fish and flesh meat at the same meal is forbidden in Lent, even on Sundays.

4. Some prayers, at option, are recommended during Lent, particularly on those days in which flesh meat is used.

5. Lent being a penitential time, the pastors are requested to lay before the faithful the importance of Christian mortification, and also the grievous obligation of complying with their Easter duty, which may be fulfilled from the first Sunday of Lent; they will frequently and earnestly impress upon their respective flocks the necessity of attending, before all other things, to the salvation of their souls, and they will exhort them to the faithful discharge of their Christian duties, the only thing that can secure to us the everlasting happiness of Heaven. For this purpose they will hold religious exercises in their churches several times a week, according to what their prudence may deem expedient.

✦ JOSEPH S. ALEMANY,  
Archbishop of San Francisco.

#### PACIFIC COAST ITEMS.

Utah people call an avalanche "the playful snow-flake."

Coal has been discovered in Berryessa Valley by one Cooper.

A great many farmers will try the cultivation of flax this year.

Colorado has nearly 1,000 miles of irrigating canals—on maps.

Oregon contributions to the Greeley monument fund still continue.

Stockton complains that its school children are whipped too much.

The horse disease is prevalent at Prescott, A. T., and as far north as De Palma's Station, on the road to San Bernardino.

Salinas City has gone into the cultivation of bull-frogs for the San Francisco Market.

San Jose is now thronged with strangers, and there is scarcely a vacant dwelling-house to be found in the city.

Last week, at White Hill, in Marin County, a man named Canty was fearfully injured by the premature explosion of a blast.

The farmers have formed a Club at Willsburg, W. T., for mutual improvement. They propose to establish a Farmers' Library.

The San Diego Union has withdrawn from the Southern California Associated Press. It can get better and fuller news outside.

The Montana penitentiary only costs the United States \$30 per annum. This should encourage those investigating the *Credit Mobilier*.

In one day last week the Comstock mines shipped 127 car-loads of ore over the Virginia and Truckee Railroad. This is the largest day's work yet.

The Utah mining prospects this year surpass those of any past season, the developments in every district proving the existence of most valuable mines.

The total rain-fall for the season at Nevada City, up to March 15th, according to the gauge kept at the office of the South Yuba Company, was 33.63 inches.

The projected narrow-gauge railroad to Santa Cruz has not been abandoned, but is waiting further developments in regard to the road from San Jose to Alviso.

A San Jose man moved his residence outside the city limits to avoid city taxes. His taxes amounted to \$35 per annum, and he now pays \$80 per annum for the privilege of sending his children to the city schools.

The Puget Sound Construction and Transportation Company filed articles of incorporation, with a capital of \$4,000,000. Object, to build railroads, canals, telegraph lines, or any works of a public nature in Washington Territory.

The company who are intending to place a steamer on the route between Port Townsend and Semiahmoo, have had subscribed a monthly subsidy of something over \$200. It is probable that either the *Favorite* or *Etta White* will be placed on the route.

At Ogden, March 15th, Delegate Hooper and George Q. Cannon arrived from Washington. They were met at the depot and welcomed home by a brass band and a large number of friends and church dignitaries, who came up for the purpose from Salt Lake City on a special train.

On Monday night, February 24th, a fire broke out in Dr. Mineer's residence at Walla Walla, and notwithstanding that the firemen were soon on hand and did good work, the building and contents were destroyed. The frame is still standing. The property is fully insured for \$1,500.

The Superintendent of Public Instruction of the county in which Portland is located, reports 1,799 male and 1,800 female pupils; amount of tax paid, \$14,100 52, of which Portland pays \$12,905 98; value of school property in the county, \$111,189 75, \$96,000 of which belongs to Portland.

The Olympia Tribune says: "Now that the *California* has gone into another trade, the *Wright* lost, and the *Telfair* occupied on the Alaska route, would it not pay for two, or three, or four, of our fine, large, fast, Puget Sound schooners to go into the carrying trade between Portland and this region? We merely hint this to their owners."

S. H. Gordon, living about ten miles from Salinas City, attempted to commit suicide on the 19th. He shot himself twice, once in the neck, and once in the mouth, the ball in the latter case ranging up and penetrating the brain. He will probably die. The cause was an anticipated lawsuit as to the title of his ranch.

The Port Townsend *Argus* has been revived and is now issued as a semi-weekly. Publication days, Tuesdays and Fridays. The editor says: "The policy of the *Argus* will be to uphold any thing and every thing that is fair and square and go for that which is not, irrespective of politics, station, race, color, or any other phase variable human nature may chance to assume."

The total amount of mixed bullion, gold and silver, received at the Carson City Branch Mint yesterday, says the *Appeal* of March 19th, was 22,630 ounces, or equal to 1,543 pounds troy weight. The Treasurer of the Mint shipped last night, through Wells, Fargo & Co., of Carson, six bars of unparted gold and silver, worth together the sum of \$198,000, going direct to the Bank of London and San Francisco, London, England. The

Augustus Swain and James McDonald were surprised and killed by Apaches, on the 9th inst., nine miles below Wickenburg. The bodies were horribly mutilated, stuck with arrows, and shot through and through with bullets. The Indians are supposed to be a band of Apache Yumas. The bodies were brought into Wickenburg and buried. A party has started in pursuit of the savages. Swain was one of the first white settlers in Arizona, and widely known as a Government guide.

The San Jose *Patriot* accused the *Mercury* of unfaithfulness to the Republican party because the latter condemns some of the party leaders, whereupon the *Mercury* says of the *Patriot* editor: "Having fully justified to his own sensitive nature the *Credit Mobilier* infamy and back-pay robbery, he is now complacently meandering in the higher walks of dogmatic theology, and insists upon the prompt recognition by our Constitution of the existence of God."

#### TRIFLES.

Moments make the year, and trifles life.—YOUNG.

A Danforth, Maine, girl recently attempted to clean the old man's gun. The undertaker took the gun as part payment for the coffin.

A dog, which was seriously howling for a death, in front of an up-town house, Saturday evening, was suddenly obliged to adjourn for repairs.

This is a good one, in the Western style:—"Buzz-saw: Henry Stonaker, of Palestine, Texas. In his life he was lovely, and in his death he was divided."

Massachusetts reports two new monstrosities—a baby eighteen months old, who recites the Greek alphabet, and a ghost which shovels snow off the side-walks.

A few rugged cats in our neighborhood have already began rehearsing for their spring concerts. We are permitted to state that various novelties will be introduced by them during the season.

A physician, on presenting his bill to the executor of the estate of a deceased patient, asked:

"Do you wish to have my bill sworn to?"

"No," replied the executor; "the death of the deceased is sufficient evidence that you attended him professionally."

"I wish, your reverence," said Curran one day to Fr. O'Leary, "that you were St. Peter, and had the keys of Heaven, that you'd be able to let me in." "By my honor and conscience," replied Father O'Leary, "it would be better for you that I had the keys of the other place, for then I could let you out."

A Michigan clergyman wrote to a lottery agent: "I do not approve of lotteries; I regard them as no better than gambling schemes. My son bought ticket No. 5 in your drawing; but if it drew anything, don't send the money to him—send it to me." The clergyman will probably feel relieved to learn that the ticket didn't draw any thing.

Two good-natured Irishmen, on a certain occasion, occupied the same bed. In the morning one of them inquired of the other, "Dennis, did you hear the thunder last night?" "No, Pat; did it really thunder?" "Yes, it thundered as if heaven and earth would come together." "Why didn't you wake me, for ye know I can't sleep when it thunders."

There is a choice of methods in bringing up children in the way they should go. An agricultural laborer of England, being remonstrated by the pastor for not "bringing up" his boys as he should, replied, "I dunno how 'tis, sir; I order 'em down to pray every night and mornin', an' when they won't go down I knock 'em down, and yet they ain't good."

A man who snores was described by his friend, the other day, as follows: "Snores? Oh no, I guess not—no name for it! When you wake up in the morning, and find that the house that you lodge in has been removed half a mile during night by the respiratory vehemence of a fellow-lodger, you may get some idea of that fellow's performance. His landlady gets her house moved back by turning his bed around."

Sheridan was once much annoyed in the House of Commons by a member who kept constantly crying, "Hear! hear!" The witty orator described a fellow who wanted to play fool, and exclaimed with emphasis, "Where shall we find a more foolish knave or a more knavish fool than he?" "Hear! hear!" shouted the troublesome member. Sheridan turned round, and thanking him for his prompt information, sat down amid a general roar of laughter.



## PUBLISHERS' DEPARTMENT.

To the Catholics of the Pacific Coast:

AT this time, when we find the country flooded with newspapers and periodicals, laying high claims to respectability and fairness, and which a Catholic, even, could not exclude from his house, without laying himself liable to the charge of bigotry, filled with open attacks upon the Church, or, worse yet, with insinuations and innuendoes; when we find our public and private libraries stored with pretended histories and other writings, assuming to be standard works, in which the motives and actions of the Church are falsified and misrepresented; when it has come to pass that a Catholic must be under the necessity of scrutinizing closely every book or paper he puts in the hands of his children, that their minds may not be poisoned by the base slanders and malicious insinuations so often rung into the fashionable literature of the day; when we find that even those of the secular Press which are most inclined to do justice to our cause, dare not, for fear of losing patronage, raise a voice against the recent acts of high-handed tyranny exercised by European and American Governments, by which holy men of prayer, whose only offense was that their purity of life was a reproach to sin, were banished and their goods confiscated; when we find the children of so many Catholics who have been careless enough to let them roam free over this field of corrupt literature, torn from the bosom of the Church, and lost to her saving influence; when, in short, we can trace most of the evils which affect religion and society to a false education and a false literature, it would be criminal in us, who profess to love our Holy Mother, the Church, above all our earthly possessions, not to recognize the power of the Press, and turn that mighty power into an instrument of good.

We do not underrate the exertions of our Prelates and Priests—those holy men who have laid all their worldly ambitions and pleasures upon the Altar for Jesus' sake; but their voices will not reach all that can be reached by the Press. Neither can they take up and discuss to their flocks those topics which are legitimate for newspapers, pamphlets, periodicals, and books. The Press must be auxiliary to the labors of the priesthood. Our Holy Father Pope Pius IX, in 1851, said: "Providence seems to have given, in our day, a great mission to the Catholic Press. It is for it to preserve the principles of order and of faith where they still prevail, and to propagate them where impiety and cold indifference have caused them to be forgotten."

Considerations such as these have led to the incorporation of THE CATHOLIC PUBLICATION COMPANY, with a Capital Stock of Twenty Thousand Dollars, divided into Two Thousand Shares of Ten Dollars each, for the purpose of publishing a newspaper at the city of San Francisco, which shall fill the want, felt by all, of a good Family Paper, and which shall be, at all times, an earnest defender of the Church; and for the purpose of printing and publishing such other matters as may be useful to the Church, or as the Company may be employed to do. It is expected that this Stock will be subscribed in small amounts, and the active co-operation of all Catholics is earnestly solicited, both in taking the stock and in extending the circulation of the newspaper and other publications of the Company.

The Company will not publish a paper, the organ of any party or nationality; but while they will claim for it an independence of expression on general subjects, and while they will disclaim all intention of holding the Church responsible for its utterances, and while they would not expect to accomplish the impossible task of pleasing every body, they will try to confine it to topics upon which there shall be no material disagreements among Catholics.

It is expected that in a few months, at most, the stock of the Company will be worth fully par, as an investment; but, in its infancy, it is but right that whatever there is of risk shall be borne by the many.

The affairs of the Company will be conducted on strictly business principles, and when there shall be any profits, each stockholder, however small his interest, will receive his full share thereof.

In appealing to the Catholic community to sustain this enterprise, we can think of no language more appropriate than that used by our Holy Father in his Encyclical Letter of 1853:

"We urgently beseech of you to assist, with all good will and favor, those men who, animated with Catholic spirit and possessed of sufficient learning, are laboring in writing and publishing books and journals for the defense and propagation of Catholic Doctrine."

Again, in his letter to the American Prelates, he urges them to "Leave nothing untold by which our Holy Religion and its salutary

teachings may more increase in the United States, and unhappy wanderers may return to the safe path."

For the present, we have made arrangements for the publication of THE CATHOLIC GUARDIAN once a week. Knowing what concert of action among the many will accomplish, we ask from the Catholic community of the Pacific Coast such assistance as shall give to the enterprise we have inaugurated that measure of success which, in our judgment, it deserves.

OFFICERS:  
JAMES R. KELLY, President.  
RICHARD O'NEILL, Vice-President.  
SANDS W. FOREMAN, Secretary.  
JOHN KELLY, Jr., Treasurer.

BOARD OF TRUSTEES:  
JAMES R. KELLY, JOHN HILL,  
MICHAEL KANE, RICHARD O'NEILL,  
F. S. WENSINGER, F. DILLON EAGAN,  
A. H. LOUGHBOROUGH.

A NEW FEATURE FOR 1873.  
UNPARALLELED PREMIUM! ONE NEVER OFFERED BY ANY PUBLISHER, EITHER IN THIS COUNTRY OR IN EUROPE! RAPHAEL'S CELEBRATED PICTURE, "THE MADONNA DI SAN SISTO!"

A SPLENDID engraving; not a cheap colored picture; but a really beautiful work of art, and an exact fac-simile of the original painting.

The publishers of the GUARDIAN are determined to give to their patrons not only the best Catholic paper in America, but, in addition to this, they have made arrangements to give to every subscriber, for the year 1873, a beautiful and faithful engraving of the greatest and most celebrated painting in the world—Raphael's master-piece—known as "The Madonna di San Sisto." We need not inform our Catholic readers that the Madonna has been, from the earliest ages of Christian art, a favorite subject of the pencils of the great masters. The grandest success, however, has been achieved by Raphael, in whose pictures of the Madonna there prevails now the loving Mother, now the ideal of feminine beauty, until in that of St. Sixtus, he reaches the most glorious representation of the "Queen of Heaven."

This great master-piece of art was painted by Raphael for the Monastery of St. Sixtus, in the City of Placentia, in the year 1518, and is called, from its original destination, the Madonna di San Sisto.

It represents the Holy Virgin standing in a majestic attitude, the infant Savior enthroned in her arms, and around her head a glory of innumerable cherubs melting into light. Kneeling before her, we see at one side St. Sixtus, on the other, St. Barbara, and beneath her feet two Heavenly cherubs gaze up in adoration. A celebrated connoisseur of art says, "The Madonna di San Sisto, in execution, as well as in design, is probably the most perfect picture in the world."

In the beginning of the last century, the Elector of Saxony, Augustus III, purchased this picture at a cost of 80,000 florins, and it now forms the boast and ornament of the Dresden Gallery.

All new subscribers, upon payment of \$5 for the GUARDIAN, or \$6 for the GUARDIAN and Irish World, will be entitled to this splendid picture. Present subscribers, upon renewing their subscriptions and paying for the same, will also be entitled to it. No picture will be delivered until full payment is made of one year's subscription.

## NOTICE TO SUBSCRIBERS.

WE have adopted a system of printed wrappers, upon which each subscriber's account is kept. The date on the wrapper is the time to which he has paid, if a payment is made at all, and if not, then the date of subscription is used. When a payment is sent, the date on the wrapper is changed. If it should not be, the party would confer a favor by notifying us of the mistake. For instance, a person subscribes January 1, 1873, and pays five dollars, then "January 1, '74" will appear on the wrapper; or, if he did not pay at that time, it will be "January 1, '73" until he sends in the amount of the year's subscription, when the figure 4 will take the place of the 3. We hope each one will keep this in mind, so there may be no misunderstanding.

SUBSCRIBERS are particularly requested to note the expiration of their subscriptions, and to forward what is due for the ensuing year without further reminder from this office.

## THE IRISH WORLD.

OUR arrangements to club with the Irish World, the very best Irish paper published in America, have been entirely completed. We are enabled to furnish the GUARDIAN and the World, by carriers, to city subscribers at fifty cents per month of four weeks. The GUARDIAN to country subscribers, by mail, is five dollars per annum; but we can furnish both papers for six dollars. This, we are satisfied, is cheaper than the same amount and character of reading matter can be had elsewhere.

THE

## STATE INVESTMENT AND INSURANCE COMPANY.

Capital, - - - \$200,000

U. S. GOLD COIN, in 2,000 shares of \$100 each. Payments in Four Installments, of Twenty-five (25) per cent. each, in Gold Coin. Fire, Marine and Inland Navigation Insurance.

TYLER CURTIS, President.  
PETER DONAHUE, Vice-President.  
CHAS. H. CUSHING, Secretary.  
THOS. N. CAZNEAU, Marine Director.

## DRY GOODS!

DRY GOODS  
FOR THE HOLIDAYS!

LANDERS, BYRNE & CO.

No. 4 Third Street,

ARE NOW OPENING A SPLENDID STOCK OF

DRY GOODS,

SUITABLE FOR

HOLIDAY PRESENTS,

CONSISTING OF

BLACK SILKS from the best manufactories.  
COLORED SILKS in all shades.  
IRISH POPLINS, direct from Pim Bros., Dublin.

In our

Dress Goods Department

Will be found a splendid line of colors in  
EMPRESS CLOTH.  
DIAGONAL AND SERGE POPLIN.  
SATIN DE CHENE, in all shades.  
VENICE CORD SILK KENTEN, in all shades.  
FEMOSA CLOTH, etc., etc.

SCOTCH AND POPLIN PLAIDS.

## IN MOURNING GOODS

Our stock is the most complete in this City, comprising  
BLACK POPLINS, DRAP DE ETE.  
PARRAMATTAS AND HENRIETTA CLOTH.  
CASHMERE AND CARLOTTA CLOTH.  
TANNSE, FOULARD, CRETONNESS,  
BIARRETZ, EMPRESS AND PARISIEN CLOTH.  
A complete assortment of  
HOSIERY,  
GLOVES,  
HANDKERCHIEFS,  
EMBROIDERIES,  
LACES, and  
SMALL WARE.

## HOUSEKEEPING GOODS

Being a specialty with us, our patrons can always depend on finding this department well worthy of attention.

## UNITED STATES HOTEL,

Corner of Folsom and Beale Sts.

SAN FRANCISCO.

CORNELIUS MALONEY, Proprietor.

(Late of the Franklin House.)

THE United States Hotel has been thoroughly renovated and fitted up in superior style, and the proprietor is now able to provide his patrons and the public with superior accommodations, on the most reasonable terms.

Board, per week, \$4 00  
Board and Lodging, per week, \$5 to \$6 00  
Board and Lodging, per day, \$1 00  
Parties who have sent to the States for friends, or who expect friends, will please notify C. Maloney, and he will attend to them on arrival, and forward them with due care to their destination. By this means much may be saved and much inconvenience avoided.

A Library is attached to the House for the use of its patrons; also, a fire-proof safe, where money and other valuables are taken charge of at the risk of the proprietors.

An omnibus, with the name of the Hotel thereon, will be at the wharf to convey passengers to the Hotel free of charge.

## JAMES KELLY,

(Late of St. Mary's Hospital) Successor to J. H. Mullins,

## UNDERTAKER,

No. 834 Market Street,

Nearly opposite Fourth, SAN FRANCISCO.

EVERY THING NECESSARY FOR FUNERALS kept constantly on hand. Orders from the country will receive prompt attention, at moderate charges.  
dec 14-17

THE

## CATHOLIC PUBLICATION CO

401 & 403 Sansome St.

Are prepared to do

## BOOK AND JOB PRINTING

Of every description.

BOOK BINDING, RULING,  
ENGRAVING, Etc.,

LAW BRIEFS,  
TRANSCRIPTS,

PAMPHLETS,  
WEDDING CARDS,

VISITING CARDS,

BUSINESS CARDS

BILL HEADS,

LETTER HEADS,

NOTE HEADS,

PROGRAMMES,

HAND BILLS,

POSTERS,

ELECTROTYPING,

STEREOTYPING,

ENGRAVING,

Etc., Etc., Etc.,

At the Lowest Current Rates

In the line of fine

COMMERCIAL

AND

MERCANTILE PRINTING,

We are determined

NOT TO BE EXCELLED

By any House in the city.

## REMOVAL.

The office of the

## PHENIX

Fire Insurance Co. of Hartford,  
HOME

Fire Insurance Co. of New York  
NORTH BRITISH AND  
MERCANTILE

Ins. Co. of London & Edinburgh,

Have been removed from 424 California Street to

205 SANSOME STREET,

(Next Pacific Bank).

R. H. MAGILL,

Manager

mar8-11m



DR. J. A. SHERMAN

SPECIALIST in the treatment of Rupture, of 697 Broadway, New York; respectfully announces to the residents of San Francisco and vicinity, that he has returned from the East, and may be consulted at his branch office,

240 Montgomery St., Cor. of Pine.

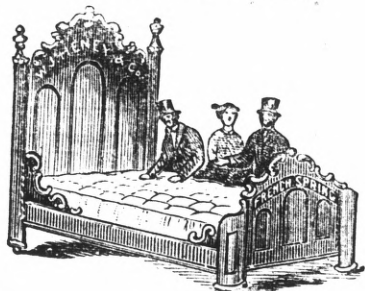
By those desirous of obtaining the benefit of his experience and assistance in the adaptation of his method for the radical cure of Hernia, without regard to the age of the patients, or duration of the affliction.

RUPTURE

Before and after treatment and cure, can be seen at his office. Descriptive pamphlets mailed to any address on receipt of ten cents.

The cure is effected by local external application. Office—240 Montgomery St., SAN FRANCISCO. Jan 11-3m

FURNITURE,



RICH, MEDIUM AND COMMON Bedroom, Parlor And Dining Sets, Bedding, Etc.

THE Largest Stock, the Best Goods and Lowest Prices in the city.

W. J. HENEY & CO.

Importers and Manufacturers.

725 Market Street, Bancroft's Building.

Call and examine our goods before purchasing. Jan 4 - 1f

H. M. BLACK & CO.



CARRIAGE MAKERS,

1120 & 1122 MARKET ST. bet., Fifth and Sixth, San Francisco.

(Running through the Block to Nos. 19 and 21 Turk St.)

Carriage and Coach Work of every description executed with neatness and dispatch. Genuine imported Concord, Manchester, Dorchester and Portland Wagons constantly on hand and for sale.

P. J. SULLIVAN & CO.

DEALERS IN CUSTOM-MADE CLOTHING and Furnishing Goods. A complete assortment of Clerical Suits always on hand.

P. J. SULLIVAN, & CO. 28 Third Street

DANIEL HICKS. HENRY KELLER.

D. HICKS & CO.

BOOK BINDERS and Blank Book Manufacturers 543 Clay Street, San Francisco, and 59 J Street, Sacramento. Blank books ruled, printed and bound to order.

BOKER'S BITTERS.

THE UNDERSIGNED IS SOLE AGENT IN California for the sale of the above celebrated Bitters. He is prepared to deal with merchants and jobbers on the most reasonable terms.

WM. B. JOHNSTON, 422 California Street.

MASSEY & YUNG,

PRACTICAL FURNISHING UNDERTAKERS. Barstow's Burial Caskets always on hand, and gents for Fisk's Metallic Burial Cases.

Everything necessary for funerals kept constantly on hand. Orders from the country will receive prompt attention, at moderate charges. Office—651 Sacramento Street, between Kearny and Webb.

GEO. W. WOODS & CO'S Parlor and Vestry Organs.



Pre-eminent for Beauty and Purity of Tone, THEIR CHARMING SOLO STOPS —AND— ELEGANT DESIGN AND FINISH W. G. BADGER, Agent, No. 7 Sansome Street.

GRAY'S MUSIC STORES,

623 and 625 Clay Street, SAN FRANCISCO, Cal. 101 First Street, PORTLAND, Or.

KEEP on hand at all times, the most complete stock of Sheet-Music, Books, and Instruments, to be found on the Coast.

COLLECTIONS OF CATHOLIC MUSIC, MASSES, ETC., A SPECIALTY.



Agency for the leading Instruments, STEINWAY & SON'S, KRANICH, BACK & CO., and HAINES BROS. Pianos.

THE BURDETT ORGANS.

Liberal discounts made to Churches, Schools, and Clergymen. Special Illustrated Catalogue of Instruments mailed free, on application. Just published, Gray's "Catalogue of Music for 1872."

REMOVAL! REMOVAL

THE undersigned would respectfully inform his friends and acquaintances that he has opened that spacious store, north-west corner of Merchant and Montgomery streets, with a select stock of fine

FRENCH CLOTHS, BEAVERS, DOESKINS, CASSIMERES AND VESTINGS, Which he will make up in the latest styles at greatly reduced prices.

PETER SHORT, Merchant Tailor, 613 Montgomery Street.

English Cassimere Business Suits.....\$40 to \$50 Beaver Suits.....\$50 to \$60 Cassimere Pants.....\$8 to \$10

EBERHART & LACHMAN,

Manufacturers of

California Sparkling Wines.

SWEET and Dry Champagnes, Sparkling Muscatel and Catawba. Also, White and Claret Wines (all kinds and all ages) Angelica, Muscatel, Madeira, Port, Sherry, Hock, Mount Vineyard, Malaga, Sweet and Dry Catawba, etc. Grape Brandies, one to five years old. All our Wines and Brandies are made exclusively from Mountain Grapes. Principal Depot, corner of First and Market streets, San Francisco.

COAL AND WOOD,

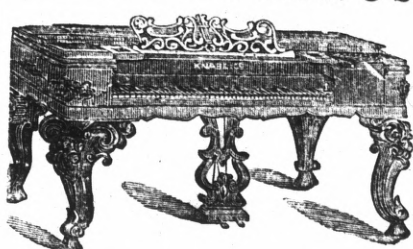


At the lowest market prices, of the best quality, delivered in any part of the city. For sale by

P. LYNCH, 610 Larkin Street, between Ellis and Eddy.

THE CELEBRATED

KNABE PIANOS



HAVE an unrivalled reputation throughout the great music centres of Europe and America, for quality of tone, perfect action, thorough workmanship, and extraordinary durability. A fine stock of them is on exhibition at our warehouses. Also the "AMERICAN" Piano-Forte, the GEORGE Piano-Forte, the "LITTLE BEAUTY" Piano (a perfect gem, and low priced) and Lunan's German UPRIGHT PIANOS.

THE PRINCE ORGANS

are the most popular instruments made, for Parlor, Chapel, Lodge or School-room. Nearly 50,000 of these are now in use. Prices from \$60 to \$450. A good assortment on hand.

Sheet Music & Music Books.

A large and increasing stock kept on hand and furnished to schools and private teachers, at a liberal discount. Address

A. L. BANCROFT & CO. 1 Market Street, San Francisco.

THOMAS GOLDEN,

GENERAL UNDERTAKER,

No. 917 Market Street, Between 5th and 6th Sts., SAN FRANCISCO.

ALL necessary equipments for funerals furnished. Orders from the country promptly attended to.

J. C. MOODY, DRUGGIST AND CHEMIST,

DEALER IN

PURE DRUGS AND MEDICINES

Toilet and Fancy Articles and Perfumery, Pure Wines and Liquors for Medical Use.

Prescriptions carefully compounded.

200 and 202 Kearny Street, SAN FRANCISCO.

SULLIVAN, KELLY & CO.

N. W. Cor. Pine & Front Sts.

Where they offer for sale

THE LARGEST STOCK OF

PAINTS,

OILS,

GLASS, etc., etc.

ON THE PACIFIC COAST,

At the Lowest Market Rates.

101, 103, 105 FRONT STREET,

110 PINE STREET,

SAN FRANCISCO.

JOHN KENNY,

Importer and Wholesale Dealer in

FOREIGN AND DOMESTIC WINES AND LIQUORS,

Has removed from 717 Market Street to

No. 515 FRONT STREET,

Between Washington and Jackson, feb 22-tf SAN FRANCISCO.

Pacific Glass Staining,

CUTTING,

EMBOSSING and

DESIGNING WORKS.

J. MALLON, Proprietor.

Bending of Glass a specialty. dec 28 - 4y 19 Fremont St., near Market.

T. D. JOHNSON, M. D.

San Jose, California.

DR. T. D. JOHNSON respectfully returns his many thanks to the citizens of San Jose and vicinity for their liberal patronage for the last eighteen years during his practice among them. Having again recovered his health, he will continue to practice his profession as before. Dr. JOHNSON has practiced Medicine and Surgery in California for nearly twenty-two years, and has had an opportunity to become familiar with the practical treatment of all diseases common to this climate or to the Pacific Coast, and can give satisfaction to all who may require his professional services. Persons residing at a distance can consult Dr. JOHNSON by letter, giving, as nearly as possible, the symptoms of the patient, age, sex, temperament and length of time sick. The above duty, on the part of the patient, being correctly performed, the Doctor has no hesitation in saying that he will be able to cure every case that is curable, without a personal interview with the patient. This may be called arrogance, but the assertion is based upon a practical experience of nearly forty years, twelve years of which time was spent in charge of public hospitals.

Dr. JOHNSON will devote particular attention to Operative Surgery and the Diseases of Women and Children, including Chronic Diseases of every character. He has, also, had great experience in the treatment of Cancer and all Schirrus diseases, Tumors and Dislocations of long standing, Hydrocele, Varicocele, Hernia, Diseases of the Kidneys and Urinary Organs, Diabetes, Dropsy, etc., etc. Dr. JOHNSON's surgical operations, since residing on this coast, are too well known to be noticed in this paper; but for the benefit of those who have recently settled in California, he will take the liberty of mentioning a few of the many capital or important operations he has performed: Amputation of the entire lower jaw, for cancer, in San Jose—recovery; amputation of the hip-joint, for gun-shot wound, in San Juan, Monterey County—recovery; amputation twice at the shoulder, for disease of the joint, both in San Jose—recovery; amputation at the knee-joint, for white swelling, in San Jose, with success; setting a dislocated hip-joint of five months' and twenty days' standing, in San Jose, with complete success; adjusting an elbow-joint after it had been dislocated six weeks—patient recovering complete use of arm. Dr. JOHNSON has performed the dangerous and complicated operation of trepanning the cranium or skull six times, with success in every case; an excision of ovarian tumor weighing fourteen and three-fourths pounds—operation performed in San Jose, with perfect recovery; amputation of a fibro-cystic tumor, weighing forty-two and one-half pounds, from a woman living near the Almaden mines; three amputations of the female breast, for cancer, two of whom resided in San Jose, the other in Gilroy, Santa Clara County—all recovered; excision of a fibrous tumor, weighing two and one-half ounces, from the throat of a child ten months old—operation performed in San Jose, in the presence of five other physicians, with complete success.

The object of this paper is to inform the public where they may obtain honest and scientific counsel in sickness, and in cases requiring surgical skill.

Among the various vocations of life, there are none involving higher mental endowments, more real responsibilities, and more laborious duties, than the practice of Medicine and Surgery; and yet there is more imposition, dishonesty and ignorance among those claiming to belong to this profession than any other. It is, therefore, with a just appreciation of his mission that Dr. JOHNSON has departed somewhat from the usual custom, in his honest desire to do good and alleviate suffering.

T. D. JOHNSON, M. D.

Licentiate of the University of Pennsylvania, Philadelphia, and graduate of the University of Louisville, Ky., formerly Resident Physician of Marine Hospital at Galveston, Texas, Physician at Sacramento Hospital in 1852-3, and for four years County Physician for Santa Clara County, at San Jose. mar 8-1y



Cash Assets, November 1872, \$5,250,000. Cash Capital, - - - - \$3,000,000. Average Income, per day, over \$14,000.

The Largest Capital, The Largest Cash Assets, The Largest Annual Income Of any FIRE INSURANCE CO.

In the Country.

GEO. C. BOARDMAN, Manager.

HENRY CARLTON, Jr., Agent, San Francisco.

Office, 14 Merchants' Exchange, California Street.

dec 14 - 1y.

FLAX SEED.

AND CASTOR BEANS.

Pacific Oil and Lead Works, SAN FRANCISCO,

ARE PREPARED TO FURNISH SEED AND contract for next year's crop of Flax Seed and Castor Beans at rates that, with proper cultivation on suitable land, will make them among the most profitable crops grown. For further particulars, address

Pacific Oil and Lead Works,

No. 3 and 5 Front Street, SAN FRANCISCO

dec 14 - 1y



JOHN D. YOST,  
San Francisco.H. S. CROCKER,  
Sacramento.**H. S. CROCKER & CO.**

IMPORTING STATIONERS,

PRINTERS,

— AND —

LITHOGRAPHERS

401 &amp; 403 Sansome Street,

SAN FRANCISCO.

The Largest and Most Complete Book,  
Newspaper and Job Printing Estab-  
lishments on the Pacific Coast.

Orders from the country promptly attended to

Importers and Dealers in

News, Book, and Bill-head  
Papers, etc.

STATIONERY,

BLANK BOOKS,

Legal, Letter, and Note Paper, Envelopes  
of every description, Writing and  
Copying Inks, Copying Presses  
and Books, Pens, Pencils,  
etc., etc., etc.As Full and Complete an Assortment as  
kept by any house in the State.

401 and 403 Sansome Street,

North-east corner of Sacramento Street,

SAN FRANCISCO.

Nos. 42 and 44 J Street,

SACRAMENTO.

**HIBERNIA**

Savings and Loan Society.

OFFICE:

NE Cor. Montgomery &amp; Market

Sts., San Francisco.

OFFICERS:

M. D. SWEENEY, President.  
C. D. O'SULLIVAN, Vice-President.  
EDWARD MARTIN, Treasurer.  
RICHARD TOBIN, Attorney.

TRUSTEES:

M. D. Sweeney, M. J. O'Connor,  
C. D. O'Sullivan, P. McAnan,  
John Sullivan, Gust. Touchard,  
R. J. Tobin, Peter Donahue,  
A. Donohoe.

REMITTANCES FROM THE INTERIOR.

Remittances from the country may be sent through  
Wells, Fargo & Co's Express Office, or any reliable  
banking house; but this Society will not be responsible  
for their safe delivery.The signature of the depositor should accompany his  
first deposit.A proper pass-book will be delivered to the agent by  
whom the deposit is made.

Deposits received from \$1 to \$5,000.

Office hours from 9 A. M. to 1 P. M.

**First National Gold Bank**

Of San Francisco, Cal.

PAID UP CAPITAL, \$1,500,000, Gold.

GEO. F. HOOPER, President.  
SAMUEL HORT, Vice-President.  
N. K. MASTEN, Cashier.

DIRECTORS:

Geo. F. Hooper, Peter Donahue,  
Sam'l Hort, James C. Flood,  
D. Callaghan, Edward Martin,  
C. G. Hooker, James Moffitt,  
M. P. Jones.New York Agents, - - - Jay Cooke & Co  
London Agents, - - - Jay Cooke, McCulloch & CoExchange or sale on the principal cities of the United  
States, Great Britain and Ireland.  
Commercial Credits issued available in Europe, China  
and Japan.This Bank is prepared to transact a general Banking  
business.Deposits in Gold, Silver and Currency received subject  
to check or on special deposit.Collections attended to and prompt returns made at the  
lowest market rate of Exchange.

E. MCLAUGHLIN.

C. T. RYLAND.

**BANKING HOUSE**

OF

McLAUGHLIN &amp; RYLAND,

Santa Clara St., bet. First and Second,

SAN JOSE.

RECEIVE General and Special Deposits in Gold  
and Silver Currency. Deal in U. S. Bonds and  
Legal Tenders, and do a General Banking Business.

DRAW EXCHANGE ON

DONOHUE, KELLY &amp; CO., San Francisco

EUGENE KELLY &amp; CO., New York.

CONSOLIDATED BANK, limited, London.

BANK OF IRELAND, Dublin.

Telegraphic Transfers made on New York.

Interest allowed on Time Deposits.

JOS. A. DONAHUE, EUGENE KELLY,  
San Francisco. New York.

DONAHUE KELLY &amp; CO.

SAN FRANCISCO.

EUGENE KELLY &amp; CO.

NEW YORK.

BANKERS.

Exchange on New York, London and Bank of Ireland  
Payable at all the Branches, and in every county town  
in Ireland. dec14-1y**MARBLE WORKS.**JOHN DANIEL & CO., MANUFACTURERS OF  
J and dealers in Monuments, Headstones, Tombs,  
Mantel Pieces, Table Tops, Counter Tops, Plumbers'  
Sinks, Imposing Stones, etc., at lowest prices. 42  
Pine Street, between Montgomery and Kearny, San  
Francisco.**Fire and Marine Insurance.****UNION****INSURANCE COMPANY**

OF SAN FRANCISCO.

THE CALIFORNIA LLOYDS,

ESTABLISHED IN 1861.

Nos. 416 and 418 California St.

Cash Capital, - - - \$750,000 Gold  
Assets Exceed - - - \$1,000,000 Coin

FAIR RATES,

PROMPT SETTLEMENT OF LOSSES,

SOLID SECURITY.

DIRECTORS:

J. Mora Moss, N. Kittle,  
James Otis, Jabez Howes,  
Moses Heller, Nicholas Luning,  
Joseph A. Donohoe, John Parrott,  
M. J. O'Connor, Milton S. Latham,  
W. W. Montague, L. Sachs,  
Daniel Meyer, M. D. Sweeney,  
Adam Grant, E. H. Winchester,  
Jacob Scholer, Gustave Touchard,  
Charles Kohler, Michael Castle,  
Joseph Seller, Nicholas Larco,  
W. C. Ralston, Geo. C. Hickox,  
A. Wasserman, Morton Cheeseman,  
I. Lawrence Pool, George C. Johnson,  
Joseph Brandenstein, T. E. Lindenberger.

GUSTAVE TOUCHARD, President.

N. G. KITTLE, Vice-President.

CHARLES D. HAVEN, Secretary.

GEO. T. BOHEN, Surveyor.

**FIRE AND MARINE INSURANCE.****COMMERCIAL****INSURANCE COMPANY**

Of California.

OFFICE:

In San Francisco, No. 435 Cali-  
fornia Street.

DIRECTORS:

W. W. Dodge, Levi Stevens,  
Claus Spreckles, James Gamble,  
Michael Skelley, E. T. Gile,  
M. P. Jones, Charles Main,  
Selden S. Wright, Donald McLennan,  
W. B. Cummings, W. B. Hooper,  
C. F. McDermot, G. L. Bradley,  
James M. Barney, F. S. Wensinger,  
C. W. Kellogg, A. W. Jee,  
Peter Dean, John H. Wise,  
Chas. I. Deering.

SACRAMENTO:

H. C. Kirk, H. S. Crocker,  
D. W. Welty, N. D. Thayer,  
J. H. Sullivan, F. S. Freeman.

C. W. KELLOGG, Presiden

H. G. HORNER, Secretary.

**MERCHANTS' MUTUAL****MARINE****INSURANCE COMPANY**

OF SAN FRANCISCO.

ORGANIZED APRIL 2d, 1863.

OFFICE,

406 California St., San Francisco.

CAPITAL PAID UP, \$500,000. Losses paid prompt-  
ly in U. S. GOLD COIN.BOARD OF DIRECTORS.—C. L. Taylor, F. Roeding,  
Isaac E. Davis, J. B. Scotchler, A. M. Simpson, James  
Irvine, Jabez Howes, A. L. Tubbs, C. Adolph Low, W.  
J. Adams, R. E. Raimond, James P. Flint, William  
Scholle.J. B. SCOTCHLER, President.  
JABEZ HOWES, Vice-President.  
E. W. BOURNE, Secretary.This Company is engaged exclusively in  
Marine Insurance.

dec14-1y.

**HAMBURG-BREMEN****FIRE****INSURANCE COMPANY**

MORRIS SPEYER &amp; CO. Agents.

General Agency for the Pacific States and Terri-  
tories.

425 California St.

Merchants' Exchange Building,

dec14-1y SAN FRANCISCO.

**C. P. R. R.**Commencing Saturday, March 15, 1873.  
and until further notice, Trains  
and Boats will leave San  
Francisco.7.00 A. M. (Daily)—Atlantic Express Train (via  
Oakland) for Sacramento, Marysville, Red-  
ding and Portland (O.) Colfax, Reno, Ogden and Omaha.7.15 A. M. (Daily)—Cal. P. R. R. Steamer (from  
Broadway Wharf) —Connecting, at Vallejo,  
with Trains for Calistoga, Knight's Landing and Sacra-  
mento; making close connection at Napa with Stages for  
Sonoma.2.00 P. M. (Sundays excepted)—Stockton Steamer  
(from Broadway Wharf) —Touching at  
Vallejo, Benicia and Landings on the San Joaquin River.3.00 P. M. (Daily)—San Jose Passenger Train, (via  
Oakland) stopping at all Way Stations.4.00 P. M. (Sundays excepted)—Passenger Train  
(via Oakland) for Lathrop, Merced, Visalia,  
Tipton and Los Angeles, Stockton and Sacramento.4.00 P. M. (Sundays excepted)—Cal. P. R. R.  
Steamer (from Broadway Wharf) —Connect-  
ing at Vallejo with Trains for Calistoga, Knight's Land-  
ing and Sacramento.4.00 P. M. (Sundays excepted)—Sacramento Steamer  
(from Broadway Wharf) —Touching at  
Benicia and Landings on the Sacramento River.5.15 P. M. (Daily)—Overland Emigrant Train (via  
Oakland)—Through Freight and Accommo-  
dation.OAKLAND BRANCH.—LEAVE SAN FRANCISCO—  
7:00, 8:10, 9:20, 10:10 and 11:20 A. M.; 12:10, 1:35, 3:00,  
4:00, 5:15, 6:30, 8:15, 9:20 and 11:30 P. M. (9:20, 1:20  
and 3:00, to Oakland only.)LEAVE BROOKLYN (For San Francisco)—5:30, 6:40,  
7:50, 9:00 and 11:00 A. M.; 1:30, 2:40, 4:55, 6:10, 7:55 and  
10:10 P. M.LEAVE OAKLAND—5:40, 6:50, 8:00, 9:10, 10:00 and  
11:10 A. M.; 12:00, 1:40, 2:50, 3:50, 5:05, 6:20, 8:05 and  
10:20 P. M.ALAMEDA BRANCH.—LEAVE SAN FRANCISCO—  
7:20, 9:00 and 11:15 A. M.; 1:30, 4:00, 5:30 and 7:00 P. M.  
(7:20, 11:15 and 5:30 to Fruit Vale only.)LEAVE HAYWARDS (For San Francisco)—4:30, 7:00  
and 10:45 A. M. and 3:30 P. M.LEAVE FRUIT VALE—5:25, 7:35, 9:00 and 11:20 A. M.  
1:30, 4:05 and 5:30 P. M.\*Except Sundays.  
T. H. GOODMAN, N. TOWNE,  
Gen'l Pass'gr and Ticket Ag't. Gen'l Supt.**Southern Pacific Railroad.**

Time Schedule—Commencing Sept. 15th, 1872.

TRAINS SOUTH.	Through Trains.	San Jose Only.	San Jose Only.
Leave—			
San Francisco.....	8:40 A M	*3:20 P M	*4:40 P M
San Jose.....	11:10 A M	5:42 P M	7:00 P M
Gilroy.....	12:30 P M		
Pajaro.....	2:20 P M		
Castroville.....	3:05 P M		
Salinas.....	3:45 P M		
Hollister.....	2:40 P M		

TRAINS NORTH.	San Jose Only.	San Jose Only.	Through Trains.
Leave—			
Hollister.....			11:05 A M
Salinas.....			10:00 A M
Castroville.....			10:40 A M
Pajaro.....			11:30 A M
Gilroy.....			1:10 P M
San Jose.....	6:50 A M	7:45 A M	2:31 P M
San Francisco Arrive..	9:10 A M	10:10 A M	5:10 P M

\* SATURDAYS 2:30 P. M. \* SUNDAYS excepted

**FREIGHT TRAINS.**THROUGH TRAINS leave San Francisco at 4:15  
A. M. Arrive at San Francisco at 4:25 P. M.  
Trains for San Jose and Way Stations leave San Fran-  
cisco at 1:00 P. M. Arrive at San Francisco at 11:30  
A. M.A. N. TOWNE, A. C. BASSETT,  
Gen'l Superintendent. Ass't Superintendent.

J. L. WILLCUTT, Gen'l Passenger &amp; Ticket Agent.

Established in 1803.

**IMPERIAL FIRE****INSURANCE COMPANY**

Of London.

CAPITAL, - - - - - \$8,000,000.

Surplus over \$2,500,000.

LOSSES paid here in cash, immediately on adjustment,  
in U. S. GOLD COIN.

FALKNER, BELL &amp; CO.

430 California Street,

SAN FRANCISCO,

General Agents for the Pacific Coast,  
dec14-1y.